

Review for Religious

EDITOR

R. F. Smith, S.J.

ASSOCIATE EDITORS

Augustine G. Ellard, S.J. Gerald Kelly, S.J.
Henry Willmering, S.J.

ASSISTANT EDITORS

John E. Becker, S.J. Robert F. Weiss, S.J.

DEPARTMENTAL EDITORS

Questions and Answers—

Joseph F. Gallen, S.J.
Woodstock College
Woodstock, Maryland

Book Reviews—

Earl A. Weis, S.J.
West Baden College
West Baden Springs, Indiana

Volume 18

1959



Editorial Office

ST. MARY'S COLLEGE
St. Marys, Kansas

Publisher

THE QUEEN'S WORK
St. Louis, Missouri

BOSTON COLLEGE LIBRARY
CHESTNUT HILL, MASS.

Published in

January, March, May, July, September, November
on the fifteenth of the month

305264

REVIEW FOR RELIGIOUS
is indexed in the
CATHOLIC PERIODICAL INDEX

EDITORIAL NOTE

SEVENTEEN YEARS ago in January, 1942, REVIEW FOR RELIGIOUS published its first issue. The publication of that issue was due to the initiative of three men: Father Augustine G. Ellard, Father Adam C. Ellis, and Father Gerald Kelly, all of the Society of Jesus and members of the teaching staff of St. Mary's College, St. Marys, Kansas. As co-founders of the REVIEW, they also served as the editorial board for the new magazine, continuing this to the year 1955; in that year Father Ellis, finding it necessary to curtail his work, withdrew from the editorial board of the REVIEW, being replaced by Father Henry Willmering, S.J. Now as REVIEW FOR RELIGIOUS begins its eighteenth year of publication, further editorial changes have been found advisable. Henceforth the editorship of the REVIEW will be entrusted to an individual, assisted by associate, assistant, and departmental editors.

On the occasion of such a change it is only fitting that the new editor should express in a public way his appreciation and his congratulations to the members of the former editorial board for the time and effort which they generously gave to the REVIEW and which made of it so successful a magazine. It is a matter of great satisfaction to him that the members of the former editorial board will remain as associate editors to give the REVIEW the fruit of their knowledge and their long experience. It is also fitting on this occasion that a special word of thanks be given to Father Gerald Kelly. For a long time the major part of the editorial work of the REVIEW has been borne by him; accordingly, to a large extent the good that the REVIEW has done is due to his unstinting efforts.

From the readers of REVIEW FOR RELIGIOUS the new editor seeks first of all prayers that the REVIEW in its future issues may continue to serve religious as well as it has done in the past; secondly he requests suggestions for changes and improvements in the magazine.

The Editor

Pius XII's Allocation to Cloistered Contemplatives

Translated by Frank C. Brennan, S.J.

[The successive parts of this allocation, which will be published in this and two following issues of the REVIEW FOR RELIGIOUS, were broadcast by Pius XII on July 19, July 26, and August 2, 1958. The official text of the allocation is to be found in *Acta Apostolicae Sedis* (AAS), v. 50 (1958), pp. 562-86. All divisions and subtitles in the translation are also found in the official text.]

GLADLY YIELDING to your many requests, We are happy, beloved daughters, to address all the cloistered nuns of the Catholic world on the subject which is closest to their hearts: their vocation to the contemplative life.

At times you have perhaps envied the joy of pilgrims who fill to overflowing the great basilica of St. Peter and the audience chambers of the Vatican to assure Us of their pride in belonging to the Catholic Church and of their delight in welcoming the words of its universal head. At this time We are mindful of your three thousand two hundred monasteries spread throughout the whole world and in each of them We visualize a recollected audience which, though silent and invisible, yet pulsates with the charity that unites you. How could you be absent from Our mind and Our heart—you who constitute a chosen group in the Church, called as you are to a more intimate participation in the mystery of the redemption? Thus it is with all Our paternal affection that We wish you to preserve intact that religious life of yours which in its essential elements is identical for all of you but which varies nevertheless in accordance with the inspiration of your different founders and according to the historical circumstances through which their work has lived.

The canonical contemplative life is a path toward God, an ascent which is often rough and austere but in which the labor of each day, supported as it is by divine promises, is enlightened by the obscure yet certain possession of Him toward Whom you strive with all your strength. In order to

respond better to your vocation, listen to Our message which will help you to understand it more, to love it with a purer and more generous love, and to realize it more perfectly in every detail of your lives.

This ascent toward God is not the simple movement of inanimate creation, nor is it merely the impulse of beings who, endowed with reason, recognize God as their Creator and adore Him as the infinite Being Who transcends immeasurably all that is great and true and beautiful and good.¹ It is more than the ascent of the ordinary Christian life, more even than the general tendency toward perfection. It is an ideal of life, fixed by the laws of the Church, and for this reason called the canonical contemplative life. Far from being restricted, however, to one rigidly determined form, it is of various types corresponding to the character and customs distinctive of and proper to each of the various religious families such as the Carmelites, the Poor Clares, the Cistercians, the Carthusians, the Benedictines, the Dominicans, the Ursulines, and the Visitandines. This contemplative life, diversified as it is by the different religious orders and even within each of them by the subjects themselves, is a path toward God. God is the beginning and end of it; God it is who sustains its fervor and pervades it entirely.

PART I: KNOWLEDGE OF THE CONTEMPLATIVE LIFE

Knowledge of the Contemplative Life as a Way Leading to God

First of all, We wish to speak to you of the knowledge of the contemplative life as a way leading to God. In order to live out in its fullness the ideal which you propose to yourselves, it is important that you know what you are and just what you are seeking to accomplish.

The apostolic constitution *Sponsa Christi* of November 1, 1950, includes in its first part² a discussion of "virgins

¹ See the Vatican Council, Session III, Chapter 1; Denzinger n. 1782.

² AAS, v. 43 (1951), pp. 5-10.

consecrated to God," as constituting a state of life which has existed from the beginnings of Christianity down to the most recent institutes of nuns. Without repeating what We there wrote, We call to your attention the advantage which you reap from a knowledge, at least in summary form, of the evolution of the religious life for women, and of the different forms it has taken throughout the ages. Thus you will better appreciate the dignity of your state of life, as well as the originality of the order to which you belong and its bond with the whole Catholic tradition.

General Principles Concerning the Nature of the Contemplative Life

At this time We shall dwell only on those general principles which distinguish your life from that of others. For this purpose we have recourse to the sound and reliable teaching of St. Thomas. According to this master of Catholic theology, human activity can be distinguished into active and contemplative, just as the understanding, that uniquely human power, can be considered either as active or passive.³ The human intellect is ordered either to the knowledge of truth—and this is the work of the contemplative understanding, or to external action—and this is proper to the active or practical intellect. But the contemplative life, according to St. Thomas, far from being confined to a lifeless intellectualism or to abstract speculation, also brings into play the heart and the affections. The reason for this he finds in the very nature of man. Since it is the human will which impels the other human faculties to act, it is likewise the will which moves the intellect to operation. Now the will belongs to the domain of the affections; accordingly it is love which moves the understanding in all of its acts, whether it be love of knowledge itself or love of the thing which is known. Citing a text of St. Gregory, St. Thomas underlines the part played by the love of God in the contemplative life in the expression "...

³ *Summa Theologiae*, 2-2, q. 179, a. 1 ad 2; a. 2 in c.

in quantum scilicet aliquis ex dilectione Dei inardescit ad eius pulchritudinem conspiciendam" (in as far as one is inflamed by love of God to seek the contemplation of His beauty). The love of God which St. Thomas places at the very beginning of contemplation he also proposes as its final goal, for contemplation reaches its fullness in that joy and peace which the soul tastes when it possesses the beloved object of its search.⁴ Thus the contemplative life is completely permeated by divine charity which inspires its very first steps and rewards its efforts.

The object of contemplation for St. Thomas is principally divine truth, the final goal of human life. Contemplation requires, as a necessary preparation, the subject's exercise of the moral virtues; and it is aided throughout its development by other acts of the understanding. Before arriving at the end of its search, it is also aided by the visible works of creation which reflect invisible realities.⁵ But its ultimate perfection is achieved only in the contemplation of divine truth, the supreme beatitude of the human spirit.⁶ Misunderstanding, narrow mindedness, and erroneous opinions will be avoided if in speaking of the contemplative life, care is taken to recall the Angelic Doctor's teaching which We have just outlined in its essentials.

The Nature of the Contemplative Life According to the Apostolic Constitution *Sponsa Christi*

We must now determine the nature of the canonical contemplative life which you are leading. We take our definition of it from the apostolic constitution *Sponsa Christi*, Article 2, paragraph 2: "On the general statutes of cloistered nuns." "By the canonical contemplative life we do not mean that interior, God-centered life to which all souls living in religion and even in the world are called and which each one can lead individually. Rather we mean the external profession of a

⁴ *Summa Theologiae*, 2-2, q. 180, a. 1 in c.

⁵ See Rom. 1:20.

⁶ *Summa Theologiae*, 2-2, q. 180, a. 4 in c.

religious life which, whether by cloister or by exercises of piety, of prayer, and of mortification, or finally by the labor which is required of the nuns, is so ordered to interior contemplation that the whole of life and every detail of it can and should be easily and efficaciously penetrated by the search after this contemplation."⁷ Subsequent articles in the constitution single out other features in the canonical contemplative life for women. Among these are the solemn vows of religion, pontifical cloister, the divine office, the autonomy of monasteries, the federation and confederation of monasteries, monastic work, and finally the apostolate. We do not propose to treat each of these points here but only to explain briefly the definition cited above.

What the Contemplative Life is Not

We shall first of all state what the canonical contemplative life is not. It is not, according to the constitution, "that interior, God-centered life to which all souls living in religion and even in the world are called and which each one can lead individually."⁸

The constitution *Sponsa Christi* adds no further distinction to this negative part of its definition. It makes it clearly understood that it will not discuss this aspect of the religious life and that it is not addressed to those who practice it exclusively. It further states that all are invited by Christ to this kind of life, even those who live in the world in whatever state of life, including that of marriage. But since the apostolic constitution does not speak of this kind of contemplative life, We wish here to single out the existence of a contemplative life practiced in secret by a small number of persons who live in the world. In Our allocution of December 9, 1957, to the Second International Congress of the States of Perfection,⁹ We said that there are today Christians "who, known to God alone, are engaging in the practice of the evangelical counsels

⁷ AAS, v. 43 (1951), pp. 15-16.

⁸ *Ibid.*, p. 15.

⁹ AAS, v. 50 (1958), pp. 34-43.

by private and secret vows, and are guided with respect to obedience and poverty by persons whom the Church has deemed fitted for this work and to whom she has entrusted the direction of others in the exercise of perfection." These people lead an authentic life of Christian perfection although it is outside any canonical form of the states of perfection. And We concluded this address by saying that "none of the elements which constitute Christian perfection is found wanting among these men and women. They truly participate, therefore, in the life of perfection, even though they may not be engaged in any juridical or canonical state of perfection."¹⁰

We can repeat this statement now in connection with a type of life wherein one strives toward perfection by living a contemplative life and by the practice of the three vows of religion, but privately and independently of the canonical forms envisioned by the apostolic constitution *Sponsa Christi*. No doubt, the external conditions necessary for such a life are more difficult to verify than those required for the active life; but they can be met. Since these persons are not protected by any kind of canonical cloister, they practice solitude and recollection in a heroic manner. We find a good example of this in the Gospel of St. Luke where we read of the prophetess Anna, a widow after seven years of marriage, who retired into the Temple where she served the Lord night and day in prayer and fasting.¹¹ Such a private form of the contemplative life is not unknown in the Church, and the Church approves of it in principle.

Primacy of Contemplation in the Canonical Contemplative Life

The positive part of the definition given in paragraph 2 of the Constitution *Sponsa Christi* defines the canonical contemplative life as "the external profession of a religious life that is so ordered to interior contemplation that the whole of

¹⁰ *Ibid.*, p. 36.

¹¹ Luke 2:37.

life and every detail of it can and should be easily and efficaciously penetrated by the search after this contemplation." Among the prescriptions of religious discipline the text specifies cloister, exercises of piety, of prayer, of mortification, and finally the manual labor which is suitable for nuns. But these particulars are enumerated only as means of attaining the essential goal which is interior contemplation. What is first of all required of the nun is that she so unite herself to God in prayer, meditation and contemplation that all her thoughts and actions be suffused with a realization of God's presence and be ordered to His service. If that should ever be lacking, the very soul of the contemplative life would be lacking, and no canonical prescription could supply it. The contemplative life, to be sure, is not restricted exclusively to contemplation. It includes many other elements, but contemplation does occupy the first place. We might go so far as to say that contemplation completely pervades the contemplative life, not in the sense that it prevents one from thinking of anything else or from doing other things, but in the sense that in the ultimate analysis it is contemplation that gives meaning, value, and orientation to the contemplative life. What We wish to emphasize with all Our authority is the preeminence of meditation and contemplation over every other path to perfection, over all practices and all forms of organization and federation. If you are not firmly anchored in God, if your mind is not continually returning to Him as to a pole of irresistible attraction, then it must be said of your contemplative life what St. Paul in his First Epistle to the Corinthians said of certain Christians who overestimated the charismatic gifts and failed to accord first place to charity: "If I have not charity, I am become as sounding brass or a tinkling cymbal. . . . If I have not charity, it profiteth me nothing."¹² It can rightly be said of a contemplative life without contemplation that "it profiteth nothing."

¹² I Cor. 13:1 and 3.

Just as the human body in possession of all its organs but bereft of the soul is not a man, so all the rules and exercises of a religious order do not constitute the contemplative life when contemplation itself, the vital principle, is absent.

Formation of Religious in the Contemplative Life

If theoretical comments, such as the one we have just sketched, can help to enrich your knowledge of the contemplative life, certainly the daily practice of your vocation brings, for its part, an abundant variety of lessons. For centuries holy women, whether they be Carmelites, Cistercians, Benedictines, Poor Clares, Dominicans, Ursulines, or Visitandines, have reached a profound understanding of the nature and of the requirements of the canonical contemplative life. From their very entrance into the cloister, candidates are taught the rules and the customs of their order; and this formation of mind and will which is begun in the novitiate continues throughout their entire religious life. Such is the purpose of the instruction and spiritual direction given by superiors of the order or by the priests who are confessors, spiritual directors, and retreat masters. Usually nuns who live according to a distinctive spirituality are directed by priests belonging to the masculine branch of their order and therefore possessing the same spirituality. In addition, the Church has throughout the ages cultivated the science of mystical theology which has proved itself not only useful but even necessary for the direction of contemplatives. It gives proper orientation and renders signal service by ferreting out illusions and by distinguishing what is authentically supernatural from what is pathological. In this delicate field women themselves have been of great service to theology and to directors of souls. It is enough to mention here the writings of the great St. Theresa of Avila who, as we know, when there was question of settling difficult problems of the contemplative life, preferred the advice of an experienced theologian to that of a mystic who lacked clear and precise theological knowledge.

In order to deepen by daily practice your appreciation of the contemplative life, it is important to remain receptive to the teaching that is provided, to welcome it with attention and with the desire of mastering it, each one according to her capacity and stage of development. It would be equally erroneous to let your aim be too high or too low, or to try following only one way identical for all, or to demand of all the same efforts. Superiors responsible for the formation of their subjects will know how to establish a just mean. They will not demand too much from the less gifted nor will they compel them to go beyond the limits of their abilities. Likewise an Asian or an African will not be obliged to adopt religious attitudes that are natural for Europeans. A cultured and carefully educated young girl will not be bound to a form of contemplation which is suited to those who are less gifted.

At times the invectives of St. Paul against worldly wisdom, found in his First Epistle to the Corinthians, are cited to thwart the legitimate desire of nuns wishing to reach a degree of contemplation in keeping with their abilities. These words of the Apostle are quoted to them: "We preach Christ crucified"¹³ and "I have desired to know nothing among you, except Jesus Christ and Him crucified."¹⁴ But this is a misunderstanding of St. Paul, who intends to denounce the vain pretensions of human knowledge. The desire to have an adequate spiritual formation is not at all reprehensible nor in any way opposed to that spirit of humility and self-denial which a sincere love of the cross of Christ demands.

We here conclude, beloved daughters, the first part of our discussion; and We call down upon you the light of the Holy Spirit that He may help you to understand the splendor of your vocation and to live it out in all its fullness. As a pledge of these divine favors, We impart to you with all Our heart Our paternal and apostolic benediction.

¹³ I Cor. 1:23.

¹⁴ *Ibid.*, 2:2.

Keeping the Rules

P. DeLetter, S.J.

WILL BURST ASUNDER rather than transgress voluntarily even the least order or regulation." Thus resolved the young Jesuit saint, John Berchmans. And the future apostle of the Sacred Heart, Blessed Claude de la Colombière, when in tertianship, took a vow to keep his rules according to a formula approved by his director. Both this resolve and this vow express an identical faith in the religious rules and a like love for them. Both John and Claude believed in their rules as the divinely intended way to holiness, and they loved them as directing their eager desire for progress along the way of the divine will and good pleasure. This faith and this love led them to a grim determination of fidelity at any price.

But they were saints! and of another time! Today, religious are liable to take a different view of the practice of their rules. Modern people, it is said, and particularly the young, loathe regulations and constraint. They dream of a free expansion of their personalities; they have greater faith in their own initiative and personal inventions than they have in external laws and rules. Not surprisingly, they sometimes lose their balance and incline to depreciate and neglect accepted ways and customs—a one-sidedness that is not without risk and danger. Religious today who once lived according to these ideas of the "world" and who continue to live and work in the midst of this world without being of it may well fail to keep immune from this dangerous stand concerning rules and regulations. Unless they shield themselves against influences from the world by prayer and reflection, they gradually fall victims to this sort of practical "modernism," both in their theoretical views of the rules and in their practical observance or non-observance of them. They do believe, no doubt, that it is their duty to keep the rules, that this fidelity is for them

the safe way to sanctity and apostolic fruitfulness traced out by unmistakable providential indications. But at times, particularly on busy days or at times of spiritual low ebb, they may feel perplexed about how to manage to keep all the rules. There are so many of them; it is scarcely possible to know and remember, let alone to keep them! In those moments especially, the inclination to depreciate and neglect the rules is fanned by the breeze that blows from the outside world into the precincts of the cloister. Unless they build up by prayer and meditation a firm motivation and an enlightened resolve to keep the rules, religious may unwittingly be contaminated by the modern disesteem for regulations. It may be well then to ask ourselves: What do we mean by keeping the rules? How shall we manage in practice? Why must we take the trouble?

Rules of Two Kinds

Among the religious rules which of themselves do not bind under sin—we leave aside the rules that determine the matter of the vows and for that reason entail obligations under pain of sin—we should for our present purpose distinguish two categories or kinds. There are the disciplinary prescriptions which concern mainly external observances and community order. These aim in the first place at the common good of the institute and the external discipline of the religious community. They impose on individual religious, members of the community, some ways of speaking, acting, or dealing with people; an order of the day, times of silence and of talking, of work and rest or recreation. They concern the religious as members of the community and determine their individual contributions to the good of the community; they do not directly or primarily intend their personal spiritual profit, but only indirectly and consequently, to the extent that each individual religious cannot fail to profit by the regularity and order of a community life in which these rules are properly kept and by the personal sacrifices this regularity demands of each of them.

There are also in the religious rules spiritual directives that propose to our endeavors ideals for the spiritual life and for the work of the apostolate and the means to strive after them. These determine the particular spirit of each institute, its form of spirituality, and its apostolate. They often explicitly state the proper virtue of the institute. They aim directly at the spiritual perfection of individual religious and at their spiritual apostolate, indirectly at the common spiritual good of the community and the institute, since the fervor of a community and of an institute results from the spiritual and apostolic quality of its members. These rules prescribe and propose obligations that are more a matter of interior spirit than of external practice and, consequently, are less open to control and check than are disciplinary rules.

It requires little reflection to see that keeping the rules means one thing with regard to the first category and another with regard to the second.

Keeping Disciplinary Rules

We keep disciplinary rules when we actually do what they prescribe, for example, keep silence, make a visit to the Blessed Sacrament, study, or follow the common exercises, and do not do what they forbid, for instance, not go out without due leave nor recreate outside the appointed time. This external fulfillment of the rule is an easy matter to control. We can easily know, and others too can see whether we do and omit what is expected of us.

It may be well, however, to note that an occasional breaking of a rule which is not frequent or habitual and happens out of human frailty and forgetfulness, however regrettable, need not and generally does not take away our real desire and resolve to keep the rules. Our fidelity remains intact even then, provided we endeavor to make good our neglect as far as we can and do penance for our transgression even on our own initiative and without awaiting official correction. These occa-

sional failures generally imply, on the part of the religious, little guilt. They can and should be rather an occasion for humility and patience; never should they be a reason for open or hidden discouragement. They do not affect our fervor and, when taken humbly and patiently, can turn to greater spiritual good. Moreover, they gradually decrease in number and in guilt in the measure that our resolve of fidelity grows in intensity and we by practice acquire the habit of living according to the rules.

Nor do these occasional lapses much affect the common good, which is the first purpose of disciplinary rules. They do not ruin the general discipline and regular observance. This regularity supposes that we habitually keep the rules and correct occasional failings. It does not demand of us the impossible ideal that human beings should as it were turn angels and be raised above all human frailty. It is a saint who said that the difference between a fervent and a lax community does not lie in this, that in the first no failings occur while in the second they do. No, failings happen in both; but in a fervent community they are less frequent and are corrected, while in a lax community they go unpunished. On both counts, therefore, that of the individual religious's conscience and that of the good of the community, occasional breaking of disciplinary rules need not label a religious or a community as guilty of infidelity to the rules.

Only those religious must be said not to keep their rules who neglect them habitually or frequently, who care little and take little trouble to regulate their manner of living according to the rules. These, in spite of occasional fidelity (for they need not be violating the rules all the time), do not bring to the common observance the share they are expected to contribute. Their negligence does harm to the regularity of the community and to the common discipline. And they themselves suffer spiritual harm from their neglect and unconcern about the common good. For though the breaking of rules is

not of itself a sinful transgression, yet in the habitually negligent a sinful motive all too often prompts their manner of acting and turns their infidelity into sin.

Actually, the habitual observance of disciplinary rules, for all its being mainly a matter of external conduct, is not well possible without an interior spirit. Whether we view it from the angle of the community or from that of the individual religious, in both respects it supposes an interior disposition that prompts the external fulfillment. Regular observance is the contribution each religious is to make to the common discipline and order; it must be prompted by the genuine and effective desire for the good of the community and of the other members. Then only can religious infuse a living soul into their habitual fidelity. Without this soul, that fidelity is precarious and liable to decay. And for the religious themselves, fidelity to disciplinary rules, besides being the fulfillment of God's express desire, is actually a practice of religious courtesy toward all members of the community. It demands that they inconvenience themselves in order not to inconvenience others. Seen in this light, it should not be difficult to say what is for every religious habitual fidelity to these disciplinary rules.

Following Spiritual Directives

Less simple and definite is the idea of fidelity or infidelity to the rules that propose spiritual directives. This is not a matter of a mere yes or no. When religious rules prescribe humility or charity or right intention or a spirit of prayer, they do not just demand one or more definite acts, whether external or even purely internal. They rather propose an ideal to be striven after; they demand an interior spirit that should animate our manner of living and our whole activity. Fidelity to these rules varies in perfection. All religious who are ever so little concerned to be what they are supposed to be may be said to keep these rules to some degree. But there are many degrees of fidelity, from a minimum degree in the mediocre

and tepid religious to an ever growing fidelity in the fervent who are keen on their spiritual progress.

What these rules demand of religious may be reduced to two points. First of all, they require that religious wish to know and to grasp the ideal of spiritual and apostolic perfection proper to their institute and the means it expects them to use for its realization. There are within Catholic spirituality different types of ascetical and apostolic ways. Some great schools of spirituality bear the name of a religious order, such as the Franciscan or Dominican or Benedictine schools. Actually it is normal that a religious institute develop its own form of spirituality and of apostolate and wish to see in its members, unifying possibly wide individual varieties, some common family traits. These are generally summed up in what we call the spirit of the institute—a phrase whose meaning is more easily sensed and grasped from actual experience of the religious life than expressed in definite concepts and words. It always designates the proper manner in which a religious institute strives after perfection and practices the apostolate. And we find it laid down in the set of rules which give the spiritual directives we are considering. A first duty of religious then is evidently to know, less perhaps in theory than in actual practice, the spirit of their institute and its particular type of spirituality and spiritual perfection.

A second duty these rules impose on religious is that they should make the effort necessary to acquire the virtues that belong to their proper spirituality. This is an objective never fully achieved; there always remains room for further progress. Consequently, these rules demand of religious that they endeavor to progress in the virtues proper to their institute and at all times keep up this effort. There never is a moment when they can say they have done what they had to do. Keeping these rules is an ever-unfinished task. Nor is fidelity to these rules impaired when religious see their efforts apparently rewarded with scant or no success. It is not success that the rules demand,

but the effort. All this goes to show that there can be many degrees in fidelity to these rules of spirituality. The more genuine one's desire of perfection and apostolic usefulness, the more effective also grows this fidelity.

On the other hand, infidelity in keeping these rules is no mere matter of saying no or of not doing. It is rather a question of a habitual disposition. Religious who do not care to know and to make their own the spirituality of their institute and who more or less deliberately warp their own outlook on the spiritual life and on the apostolate by adopting a spirit and ways that are not in keeping with their vocation would evidently be unfaithful to these rules. It may be difficult to say definitely by what particular acts they break them, yet there is no doubt that these religious do not live up to the demands of their rules. Similarly, religious who would set aside the effort to put into practice, in the measure of the grace God deigns to give them, the spiritual and apostolic ideal of their rules and institute would fail to keep these rules. Even without such wholesale defeatism or practical scepticism and indifference toward their ideal of spirituality, religious incline to abandon the directives of these rules when they relax their effort for progress and allow it gradually to dwindle to less and less. Low spiritual fervor means in practice a declining fidelity to these rules.

Exceptions to the Rules

From the above it should be clear what keeping the rules means in actual practice. One more point remains to be made which is not unimportant. There are, proverbially, exceptions to all rules, also to religious rules. There are cases in which it is right and lawful to act in a manner which on the face of it looks like breaking the rules. (We have in mind here mainly the disciplinary rules.) The question is this. At times we hear it said that religious rules do not bind under sin in theory but that in practice breaking the rules will more often than not, if not always, be sinful because of the wrong motive that prompts the violation or because of the scandal that follows from it.

This seems to be an overstatement. If it were correct as a general statement, then the intention of religious founders who expressly said that the rules of themselves do not bind under sin would be more nominal than real and would never materialize in concrete facts.

Actually, practical experience of the religious life shows that there are cases, and they are not altogether exceptional, in which there is no such sinful motive for an apparent breaking of rules nor any attending scandal. This happens whenever a sincere desire of greater good, especially spiritual, prompts a manner of acting which is not in material conformity with the letter of the rules. Charity for a fellow religious may require that we speak in time of silence. A too rigid application of the rule of not interfering in another's office may preclude a useful and necessary help. In these and similar cases it is better to follow the spirit of the rule rather than its letter, for that is exactly what the exception comes to. Evidently, these cases are not of everyday or every-hour occurrence. The very approval of the religious rules by ecclesiastical authority is a guarantee that they are sufficiently adapted to the common run of the religious life. Yet such situations are not so exceptional as hardly ever to arise. The reason for saying so is not mysterious. Religious legislators, as any other human lawgivers, are not in a position to foresee in detail the concrete and changing circumstances in which their laws will have to be applied. They can foresee only the common and normal situations and legislate according to the general laws of human psychology and of Christian asceticism. Individual cases may arise—and in actual fact, all real cases are individual and not general—in which elements enter that no one could forecast and which may, as it were, reverse the whole situation in such manner that a material application of certain prescriptions would have the very opposite effect of what the legislator intended. In such cases it is clearly the spirit of the rule that one should follow. Then such exceptions merely confirm the rule.

In actual practice one should say that ordinarily the right thing for religious to do will be to follow both the spirit and the letter of the rule, for generally these two do not clash. When, however, there is an opposition between them on account of special circumstances, then it is right to keep the spirit rather than the letter of the rules. But this manner of conduct supposes on the part of religious a thorough sincerity and purity of intention in desiring the greater good. Otherwise self-love too easily may blind them and turn this so-called sinless breaking of a rule into a cloak for egoism and other unworthy motives.

Breaking of Rules

Besides these legitimate exceptions to the rules, there may be cases when it is not the desire to follow their spirit that prompts one to neglect them but a disordered motive, such as laziness or selfishness or vanity. Must we say that such a breaking of disciplinary rules, which of themselves do not bind under sin, will always be sinful because of the disordered motive or because of the scandal following from the violation?

The problem is delicate and difficult. It is delicate, for which religious will claim that he never breaks a rule out of more or less disorderly motives? Will he each time sin at least venially? It is difficult, because it involves the theological problem of positive imperfections. We do not wish to enter here upon a detailed discussion, but only to note that there are two opinions on the question. The more rigorous, and perhaps the more common, holds that the disorderly motives will always infect the violation of the rule in such manner as to make it sinful, at least venially. The more lenient opinion, and perhaps the more realistic, says that the disordered motive does not make a transgression of a rule sinful unless the rule binds under sin; the breaking of rules which do not bind under sin, such as disciplinary rules, even from a wrong motive, constitutes as such a positive imperfection. The two opinions also solve differently the question of scandal, supposing there was an occa-

sion of scandal in the breaking of rules; the bad example may lead others to what is considered either as sinful or as a positive imperfection.

Without definitely opting for one of these two opinions, we may perhaps say this: for all practical purposes, the breaking of a disciplinary rule from a disordered motive will be sinful only when it would be sinful even supposing that there were no rule. Then the sinful motive clearly would make the action or omission an act of selfishness or vanity or laziness. If this suggestion is acceptable, then we may say that in practice negligent or tepid religious, who care little about even deliberate venial sins and commit these rather frequently, may often be led by venially sinful motives when they break rules. Their breaking of rules more often than not may well be sinful. But with religious who earnestly endeavor to live up to their ideal, it need not be so. They may happen to neglect a rule now and then even from a wrong motive, but this will be more a "failing" than a "transgression." It need not be sinful. Despite their failings in externals, they may not mean deliberately to neglect the spirit of their rules.

The Spirit of Our Observance

The preceding remarks point to the importance of the spirit in which we keep our rules. This is in a way more important than the material fidelity to their prescriptions. It is, moreover, the only guarantee of steadiness and thoroughness in our regular observance. What we must come to is this: to see the rules not merely as restrictions to our liberty and initiative—they are this, no doubt, to some extent; and to some modern eyes they show mainly this unappealing aspect—but first and foremost as helps to our weakness and generous goodwill, helps which we need badly to shield us against our own inconstancy and passions and against seductive influences from outside. This is true of both kinds of rules we considered above. The regularity and order in the community which are the fruit of common fidelity to disciplinary rules are a great help

to all its members for both spiritual and apostolic effectiveness. By keeping these rules we ourselves are helped, and we help others as well. And the spiritual directives of our rules show the safe way in which our effort for spiritual progress should push on. The rule guarantees the ever-necessary help of grace, for all religious at all times receive the graces necessary to fulfill the duties of their state. And keeping the rules is one of the main duties of their state.

Accordingly, the spirit that must guide our endeavor in keeping the rules is one of gratitude and love. It should not be one of fear and anxiety, not even fear of doing wrong. It is precisely, we are told, to do away with a spirit of fear that religious founders, and Holy Church after them, do not wish the rules to bind under sin. Fear, moreover, does not lead to generosity; and without generosity who could actually keep the rules? It is gratitude for the help the rules afford us that should inspire our fidelity in keeping them—a gratitude shown less in words than in deeds, in the very deeds of our fidelity. It is above all love for Christ, whose call to perfection and to the apostolate we answered with the help of grace when we joined the religious life, that must motivate our fidelity to the rules. Actually, this fidelity is nothing less than our continued answer to His call. For every day and every hour He beckons us to draw nearer to Him and to bring others with us, and He does so particularly through the very directives of our rules. To do what the rules prescribe is nothing else but love for Christ in deed.

This spirit of love for Christ will silently and effectively show us how to manage concretely to keep our rules in such manner that we, as it were, feel at ease and happy in the practice of this fidelity. It will not, evidently, do away with every constraint and every sacrifice. To toe the line always means restrictions on our inclinations and whims. But, for love of Christ, we can come to love this very self-denial demanded by

fidelity to the rules, love it as the way in which we can show Christ the genuineness of our love for Him—and for His.

Love gives new eyes to see. And when we have understood, as the Lord cannot fail to teach us, that we cannot love Him in truth unless we also love our neighbor and Him in our neighbor, then we shall also find other reasons for keeping our rules, particularly those that concern the good of the community. Regular external observance, animated by a genuine interior spirit, is a duty and help we owe to all members of our community. Each one of us is responsible for the influence he has in the community. Whether we think of it or not, whether we intend it or not, our very manner of keeping the rules makes fidelity to them either easier or harder for our fellow religious. If we truly love Christ, we shall not refuse Him the help He asks of us in our brethren, the help our regularity gives them in a silent but effective manner. He on His part will not withhold the help of His grace we need to be faithful. Thus keeping the rules in union with our brethren we can steadily push on in the uphill climb to Christian perfection.

OUR CONTRIBUTORS

FRANK C. BRENNAN is stationed at St. Mary's College, St. Marys, Kansas. P. DE LETTER is a member of the faculty of St. Mary's Theological College, Kurseong N. E. Ry., India. RICHARD P. VAUGHAN, an assistant professor of psychology at the University of San Francisco and a staff member of the McAuley Clinic, St. Mary's Hospital, is currently engaged in psychotherapy with religious men and women. DANIEL J. M. CALLAHAN is professor of ascetical and mystical theology at Woodstock College, Woodstock, Maryland.

DELAYED VOCATIONS

In several previous issues of REVIEW FOR RELIGIOUS (November, 1957, p. 342; March, 1958, p. 90; and July, 1958, p. 193) information has been published on religious communities which will accept women who wish to dedicate their lives to God but who are older than the usual age limit for admission. Two other groups have asked to be mentioned.

One group is the Daughters of St. Francis. The members of this lay apostolate live a semi-community life, become members of

(Continued on page 36)

Severe Mental Illness Among Religious

Richard P. Vaughan, S.J.

LIKE ANY OTHER sickness, mental and emotional illness has a wide range of variation. This variation extends anywhere from the common phobia or irrational fear of dogs or cats to the debilitating disorder which causes the patient in the mental hospital to think that he is God. The minor manifestations of emotional disorder are more or less common in our civilization. They are accepted as inevitable parts of everyday living. There are few who do not have an occasional day when they seem to be more tense or anxious than usual, just as there are few who do not experience an occasional cold or upset stomach. Many refer to these bad days as times when their "nerves are on edge." On these days their mental health is not perfect; but, on the other hand, they are far removed from serious mental illness. At the other end of the scale, there are those who are severely disturbed. In psychiatric language these people are usually described as psychotic. In times past, they were called insane.

In any article dealing with the subject of serious mental illness, there always exists the potential danger that the reader will apply to himself or herself many of the symptoms which are described as typical of the psychotic and, as a result, come to the conclusion that he or she is severely disturbed. Hence, a word of caution to the reader is well in order. A serious mental disorder is both chronic and disabling. The psychotic is a person who carries truly debilitating symptoms with him month after month. This is what best distinguishes him from the average person who may occasionally have similar symptoms but whose symptoms are not chronic and severely handicapping over long periods of time. The ordinary person is able to cope with the symptoms that will be described during the course of

this article, should they occur. In spite of them, he is able to lead a fairly productive life. The psychotic collapses under the impact of his symptoms. As a result, he usually has little to offer the world and his fellow man.

Characteristics of a Psychosis

Perhaps the most significant quality of the psychotic is his reaction to the world in which he lives. As a general rule, he either has completely separated himself from reality or has drastically changed reality. Thus, it is not uncommon to find a psychotic experiencing hallucinations through which he is convinced that he sees the devil or hears the voice of the devil speaking to him. These hallucinations are as real to him, if not more real, than his dealing with his own family. Often it is following the advice given through the medium of a hallucination that leads the psychotic into some kind of anti-social behavior and eventually to commitment in a mental hospital. Other psychotics, beginning from a false premise, develop a system of delusions through which they are convinced that members of their own families are spending most of their days and nights concocting new ways of persecuting them. These delusions are so real to the psychotic that he sees no other alternative but to fight back so as to preserve his life and integrity. When severe mental illness has completely shattered the psychotic's personality, it produces prolonged states of stupor which may on occasion be broken by some form of incoherent speech.

As can easily be gathered, most psychotic conditions are extremely debilitating and handicapping. The majority of psychotics are unable to carry on everyday activities, especially those activities which involve relationships with others. Few can assume and maintain the responsibilities involved in holding down a position. The greater majority are confined to hospitals, at least during the active phases of their illness.

One of the most distressing qualities of the psychotic is the lack of insight into the nature of his condition. He seldom realizes or appreciates the seriousness of his disorder.

When he has hallucinations or delusions, he is firmly convinced that these phenomena are as true to reality as the fact that he is sitting in a chair before you. As a consequence of this conviction, he builds many of his activities around these imagined events. This confusion of the imagined with the real not infrequently makes him a menace to himself and others.

The Psychotic Religious

Since religious vocations are, for the most part, drawn from the same familial and environmental background that produces psychotics among the laity, it should not be surprising that a certain small percentage of religious are afflicted with serious mental illness. Unfortunately, both the laity and religious frequently are bewildered by the priest or sister who becomes psychotic. This bewilderment can be attributed to two factors. The first is connected with the humiliating symptoms of a psychosis. For this disorder strikes man's highest faculty, namely his intellectual ability. It generally deprives him of his power to think and reason clearly. In many ways it reduces the sufferer to a state which appears to be less than human. To see a priest or a sister (a chosen soul of God) so afflicted and acting accordingly is a traumatic experience for the religious and lay person alike. The second reason for bewilderment rests upon a false conception of the cause of mental illness. In spite of research data to the contrary, there still persists a vague suspicion that mental illness is in some way connected with a sinful life or at least that it cannot occur if a person is leading a truly holy life.

A psychosis is a type of sickness, just as are ulcers of the stomach or cirrhosis of the liver. Whether the cause of the psychotic condition is psychological or organic or a combination of both (which is more likely) has not yet been established. It can, however, safely be stated that a psychosis (with the exception, perhaps, of a condition brought on by alcoholism or drug addiction) is not the result of a sinful life. The idea that it is the effect of sin is simply a remnant of past attitudes which still prevail from an era when little was known about

psychiatry and psychology. The fact, therefore, that a religious person becomes psychotic does not in any way imply past moral indiscretions. Religious, even though they follow a more perfect way of life, are no more immune from severe mental illness than the average lay person.

Prepsychotics and Religious Life

Unfortunately, there are certain aspects of the religious life which attract individuals who have a tendency toward a very prevalent type of psychotic disorder. This disorder is called schizophrenia and accounts for a large portion of the psychotics in our nation. The schizoid personality and the incipient schizophrenic are characterized by withdrawal from social contacts and a love of solitude. Generally speaking, they also find considerable comfort in a highly routinized form of life. These are the seeming characteristics of the religious life which attract the incipient schizophrenic and lead him to believe that he has a vocation.

Father T. V. Moore conducted a study¹ on the prevalence of mental illness among religious. After polling 93 percent of the state and private mental hospitals, he was able to determine the number of religious confined to these institutions. Through the use of the *Catholic Directory*, he was then able to establish the ratio of mental illness among religious and compare this ratio with that of the general population. One of the most significant conclusions of this study was the high rate of schizophrenia among religious women, particularly among those who follow the contemplative life. From these findings Father Moore concluded that preschizophrenic women tend to gravitate toward the religious life as an escape from the hard reality of the world outside the cloister.

Psychological Screening

One of the major functions of a psychological screening program is to point out just such individuals. To allow an incipient schizophrenic to enter the religious life does a positive

¹ *The American Ecclesiastical Review*, 95 (1936), 485-96.

disservice both to the order or congregation and to the individual involved. Many a community has spent thousands of dollars for the hospitalization of a single psychotic member, and this at considerable sacrifice to the other members of the community. And then after all this expense, it not infrequently happens that the religious is finally diagnosed as incurable. In such cases one might well ask whether such a diagnosis would have been reached if the psychotic religious had never been subjected to the strain and disillusionment of the religious life.

Although personality evaluation through the medium of psychological testing and interview has proved useful, still it is a relatively new process. Because this process is as yet in a developmental stage, it should be expected that for some time psychological screening will not be completely effective in ferreting out those candidates who are incipient schizophrenics or who may become schizophrenic at some later date.

Even with a greater understanding of the causes of mental illness and the development of more perfect screening devices, in all probability we will never reach that point where psychotic disorders will be eliminated from the religious life. Charity, therefore, demands that we make an effort to understand the sufferings of our fellow religious who are afflicted with severe mental disorders, so that we can be more effective in bringing help and comfort to them.

Schizophrenia

As previously indicated, schizophrenia is the most prevalent mental disease among both the laity and religious. It is the major mental health problem which faces our nation today. This particular type of psychosis, even in its incipient stages, is marked by a number of symptoms which seriously handicap community living. As a rule, the schizophrenic has considerable difficulty adjusting to any situation which calls for social relationships. He is a person who has withdrawn from social contacts and lives within himself. He finds it almost impossible to form any emotional response normally demanded by a close

friendship. Because he is convinced that others feel the same way about him as he feels about others, he spends most of his time by himself. He finds it difficult to talk to others. He has little to say. He absents himself from community recreations and will go to great lengths to avoid contact with other members of the community.

Aside from this withdrawal symptom, he will sometimes make use of odd behavior which marks him out as different from the rest of the community. It is this behavior which is usually a prelude to the final breakdown. He may become rebellious and rude toward superiors or develop unusual habits of dress and eating. It is usually such behavior, coupled with the increasing withdrawal from community life, that calls a superior's attention to the fact that all is not right with a particular subject.

When schizophrenia takes control of the various human powers, a marked deterioration becomes quite noticeable. The schizophrenic religious will often manifest an abnormal interest in abstract and philosophical thought, but the conclusions from his thinking will not follow the rules of logic. He may even lapse into heretical positions as a result of his faulty thinking processes. The part of his personality which probably is the most acutely affected is his emotions. Either he passes through long periods when he is completely apathetic and blasé, or he has violent emotional reactions which are totally out of proportion to the stimuli producing them. Thus, for example, he may become extremely angry over some minor incident which the average religious would pass over almost unnoticed. In general, he manifests a loss of interest in the things which interest most religious. The religious life becomes empty and meaningless.

In the active phase, hallucinations are not infrequent among religious who suffer from schizophrenia. These hallucinations may take the form of visions or the hearing of heavenly voices. Since the schizophrenic is convinced that these voices

are commands from God, he feels compelled to follow whatever they suggest. The fact that much that they command may be entirely illogical and unbecoming the wisdom of God makes little or no difference to him. The discerning of hallucinations from true gifts of God has produced many a trying session for spiritual directors.

For the schizophrenic, the most distressing feature of his disorder is a feeling of complete isolation. He is like a man totally cut off from the outside world. He is surrounded by towering walls. He can sit in a crowded recreation room and still feel that he is alone. A sense of belonging is foreign to him. He is keenly aware that he is very different from his brethren. He is convinced that they look upon him as someone very different from themselves. As much as he would like to get outside of himself, he is still unable to reach out to others. The wall must first be breached from the outside before he will ever be able to allow himself to reach out to others. In brief, fraternal charity in its fullest sense must inevitably play a part in the cure of the schizophrenic religious.

Paranoia

Of all the psychotic disorders, paranoia is the most disruptive to community life. The priest, brother, or sister who becomes paranoid almost inevitably turns against his or her community or certain members of the community. He sees his brethren as dangerous threats to his personal integrity and sometimes even to his life. Starting from a few false premises which usually stem from his own deep feelings of inferiority and inadequacy, he becomes convinced that the other members of the community are persecuting him in a variety of ways. Thus, for example, a fellow priest may open a window to allow a little more air into a stuffy recreation room. He is immediately accused of deliberately trying to make the paranoid religious catch a cold. An unpleasant scene results with the paranoid slamming the window closed and storming out of the room. As the delusional system develops, the sick religious may no

longer trust the food that is offered at the regular meals. He may become convinced that the other members of the community are trying to poison him. In an attempt to escape such a fate, he will make use of many forms of unusual behavior.

The most distressing aspect of paranoia is the seeming normalcy of the individual in all other areas—those that are not connected with the delusion system. He can carry on a very intelligent conversation, and those who do not know him well can see nothing different about him.

Unfortunately, in the initial stages most religious fail to recognize the odd behavior of the paranoid as an indication of sickness. They interpret the threatening words and violent acts as simple manifestations of vice. Sometimes they lash back at him, only to make the psychotic episode worse. Had they calmly stood their ground and pointed out to the ailing religious that they had no intention of persecuting him by their action, they could have been of positive assistance.

The apparent normalcy of the paranoid priest, brother, or sister causes him or her to become a great problem to the community. Frequently, he or she is not sick enough to be hospitalized and thus must remain in the community. As a consequence, many a superior is at a loss as to just how such a subject should be treated. Should he be allowed to continue his provoking and sometimes destructive behavior, or should he be threatened with drastic action if he persists? Once a superior takes the latter stand, he immediately becomes deeply allied with the enemy as far as the paranoid is concerned. He then ceases to have any influence over the afflicted religious. If, on the other hand, he allows the outbursts of anger or even the physical assaults to continue, he is doing an injustice to the community. Expedience usually wins out, with the paranoid religious being moved from house to house or being left in a community where he can do the least damage.

In general, it can be stated that paranoia is the least susceptible of all the psychotic disorders to the influence of psycho-

therapy. To break through a well-knit system of delusions that has been standing for some time is an almost Herculean task. The chief obstacle to therapy is the attitude of the paranoid toward the therapist, who is likely to become just one more in the ranks of the enemy. This is particularly true in the case of a religious, because he has usually been sent to the psychiatrist for help by a superior. The paranoid immediately suspects that the superior and the psychiatrist are plotting against him. The chance of a cure, therefore, is poor. The best solution to this vexing problem is the use of preventive measures. A well-conducted psychological screening program can detect paranoid tendencies. Moreover, if a religious manifests characteristics of a paranoid during his formative years, there should be serious question as to his suitability for community life.

Severe Depressions

A third psychotic disorder which occurs among religious is a state of severe depression. This condition is characterized by a deep sadness which completely overwhelms the individual. It is often "triggered" by some anxiety-provoking incident; but, instead of being able to handle the situation, the religious lapses into a state of profound grief and sorrow that closely approximates despair. This state is generally accompanied by restlessness and disturbances in sleeping and eating habits. The afflicted individual is filled with a deep sense of guilt and personal worthlessness. He is prone to worry and self-reproach.

Depression in some form is a component of almost all emotional and mental disorders. It becomes a psychotic symptom when the sufferer loses his grasp on reality. The religious who is so afflicted gives up all interest in living and, as a consequence, fails to care for the ordinary needs of life. He will sit in his room by the hour in mute silence. He seems oblivious to the comforting remarks of his fellow religious. He can see nothing good in himself or his past life. He feels that he has

been a total failure. He sees no use in trying to continue in the religious state. Frequently he despairs of saving his soul. He is convinced that God has justly abandoned him. Needless to say, when a priest, brother, or sister has reached this condition of mind, the possibility of suicide is a factor which must be taken into consideration.

A psychotic depression is more apt to strike a religious in the middle-forty years or later rather than in the earlier years of religious life. Sisters who are passing through that period which is called "the change of life" are more prone to be so afflicted. If the religious is eventually going to regain his or her mental balance, true understanding and immediate medical care are imperative. A psychotic depression is not a spiritual problem, even though the element of despair may be present. The condition cannot be eliminated by the more fruitful use of the sacraments and greater effort at prayer. The severely depressed religious has lost contact with God, just as he has lost contact with the rest of reality. This contact must be reestablished through the medium of competent psychiatric help.

Attitude Toward Psychotics

The attitude of a community plays a major role in the ultimate recovery or relapse of a psychotic member. Whether the severely ill member will accept psychiatric help frequently depends upon how such help is viewed by the other members of the community. If being hospitalized or undergoing extensive psychotherapy becomes one of those issues that is hidden in the back closet of the cloister or convent and not even revealed to other members of the same order or congregation, then it can only be expected that this attitude will tend to isolate the psychotic even more. He then becomes sure that he is entirely different from any other member in the community. As a consequence, he will be seriously handicapped in making the step which will allow him to undergo treatment willingly, for that deep feeling of isolation will not permit him to reach

out even to the therapist who wants to help him. On the other hand, granted that he has assented to psychiatric treatment and has been helped, whether this help will be lasting will depend to a great extent upon how he is received once he has returned to his community.

Perhaps there is no situation in community life where there is a greater need of charity. Only charity can help the psychotic religious regain that sense of belonging with the community. Only charity can give him confidence in himself and that sense of security which he so sadly lacks. If he can see that others are truly interested in him as a person, then perhaps he will gradually come to think of himself in a less derogatory manner. Eventually, it is hoped that he will be able to view objectively some of his assets and see how he can put these assets to use by helping others. Left to himself, he and all that he is and has is locked within himself. Only understanding and love can open the door.

Though the psychotic religious may not realize it at the time, he is very like to our Lord as He knelt in the Garden of Olives. The religious who has been psychotic, better than any other mortal, can appreciate this phase of the Passion. For, just as the Master felt the terrible weight of others' guilt pressing Him to the ground and almost crushing the life out of Him, so too has the psychotic been burdened and crushed by his own imagined guilt. He has known the meaning of abandonment. He has experienced loneliness. His disorder cuts him off from those who are near and dear to him. He feels that no one else can really understand what he is still suffering and has suffered. He too came to his brethren and, with a note of despair in his voice, pleaded, "Can you not watch one hour with me?" His words fell on deaf ears because they could not understand what he was enduring. Then, like our Blessed Lord, he returned alone to do battle with the violent conflict that was going on within his soul. He can only hope

that one day his resurrection from this terrifying ordeal will be a full reality. That day can be hastened by the understanding and love of the members of his community.

Communications

Reverend Fathers:

Just a word regarding one point of Father Thomas Dubay's "Retreats in Retrospect" in the January, 1958, issue. He says that "if there is such a thing as a psychology of religious women . . . , it is the religious women themselves who must give an account of it."

Many retreat masters (and any religious women who are planning to give an account of such a psychology) will find most interesting and helpful paragraphs in the pamphlet, *The Society of the Sacred Heart*, by Janet Erskine Stuart. I believe it can be obtained from any convent of the Religious of the Sacred Heart. We happened on it accidentally and have often mentioned the splendid points she develops regarding the particular needs of religious women and their particular failings, seldom, if ever, mentioned even in spiritual books.

Another thought occurs to me: that the presentation of the vow and virtue of chastity needs a slightly different emphasis for women religious, which is sometimes overlooked. The same blunt way which might be all right for men offends the sensibilities of women.

A Sister

DELAYED VOCATIONS

(Continued from page 24)

the Third Order Secular, and yearly make the vow of chastity and the promises of poverty and obedience. Catholic women eighteen years of age or older who are free from all legal impediments, who have the right intention, and who are capable of fulfilling the duties required of them can be admitted. There is no age limit, but certain restrictions are observed for women past fifty. For further information write to: Mother Superior, St. Francis Apostolate, 114 East Kings Highway, San Antonio 12, Texas.

The Sisters of Our Lady of Charity are also willing to consider the applications of candidates who are over thirty years of age. Widows and married women who are legally and permanently separated with ecclesiastical permission are acceptable if otherwise qualified. Address: Mother Superior, 485 Best Street, Buffalo 8, New York.

Christ the Author and Source of the Supernatural Life

Daniel J. M. Callahan, S.J.

TO COUNTERACT prevalent errors, the Council of Trent devoted the entire sixth session to a succinct exposition of: "The true and salutary doctrine on justification which the 'Sun of Justice' (Mal. 4:2) Christ Jesus, 'The Author and Finisher of faith' (Hebr. 12:2) taught, which the Apostles transmitted, and which the Catholic Church under the inspiration of the Holy Spirit has always maintained" (Introduction). Then, after a brief indication of our human weakness and helplessness in Chapter One, the next chapter unfolds for us the role of Christ in our rehabilitation. He offered abundant reparation for our sins, restored our adopted sonship of God, and, having thus redeemed us, became for us the source of all grace in the present life and of eternal glory in the next.

In the first paragraph of the encyclical *Mediator Dei*, Pope Pius XII stresses the identical truth in these words:

Mediator between God and men and High Priest who has gone before us into heaven, Jesus the Son of God quite clearly had one aim in view when He undertook the mission of mercy which was to endow mankind with the rich blessings of supernatural grace. Sin had disturbed the right relationship between man and his Creator; the son of God would restore it. The children of Adam were wretched heirs to the infection of original sin; He would bring them back to their heavenly Father, the primal source and final destiny of all things. He . . . gave Himself besides in prayer and sacrifice to the task of saving souls, even to the point of offering Himself as He hung from the cross, a victim unspotted unto God, to purify our conscience of dead works, to serve the living God. Thus happily were all men summoned back from the byways leading them down to ruin and disaster, to be set squarely once again upon the path that leads to God.

We shared in the lamentable sin of Adam, forfeited sanctifying grace and our celestial heritage; and of our unaided strength we never could have retrieved the loss. A mediator, one acceptable to God and to man because sharing the nature of each, was indispensable; and where could he be found?

Only a divine person incarnate could supply the need. The Second Divine Person became a member of the human family, substituted Himself for us, assumed our responsibility and indebtedness, freely and lovingly submitted to humiliation and suffering of every description, made perfect atonement, rendered boundless honor, praise, and service to God, reopened heaven, and placed within our reach all the means requisite for holiness of life here and endless happiness hereafter. Such was and is our compassionate and ideal Intermediary who released us from the servitude of Satan, appeased His Father, reinstated us in the love and friendship of the adorable Trinity and proffered to us the priceless treasures of grace and of participation in His own life. Such is the revealed Catholic dogma on our redemption through the satisfaction and merits of Christ our Mediator with His Father.

By satisfaction is meant the payment or restitution of what is due. When it is offered in reparation for personal offense, we call it moral; and it consists in the spontaneous submission and honor sufficient to make amends for the indignity and to conciliate the person offended. If it is morally equivalent to the affront, it is said to be condign; if it is not but is nonetheless accepted by the aggrieved party, we call it congruous. Christ, really God and really man, in His human nature became our sponsor offering to God vicarious satisfaction. His least suffering, His slightest humiliation would have been amply sufficient to expiate every sin, for every action and suffering of His was of infinite value since it was performed or accepted by a divine person. But, to bring home to us more impressively the infinite sanctity of God, the enormity of sin, and the ineffable love of Jesus for us, the eternal Father exacted from Him all the sacrifices of His earthly career and their consummation in His passion and death in atonement for our blindness, our ingratitude, our rebellion, and our malice.

Logically satisfaction precedes merit. The culprit must repent of his sin in order that it be pardoned and grace infused.

Actually all the free acts of Christ were both satisfactory and meritorious. Supernatural merit is a right to a supernatural reward issuing from a supernatural deed freely accomplished for God's sake and from His promise to compensate for it. Christ's merit for us is founded on His grace as Head of the human race and on the supreme liberty and boundless love with which He underwent His passion for all men. And, since He who thus merited is God, His merits are of infinite value and inexhaustible efficacy.

Though Christ's reparation was superabundant and readily accepted by God, it was achieved, not by us, but by our sponsor; and therefore God could and did attach compliance with definite conditions for its application to us individually. Though God created us without our cooperation, He will not sanctify nor save us apart from it. And provided we concur with Him, we have the divine assurance of the full remission of our sins, no matter how heinous they may be, and of our restoration to His grace and intimate friendship.

Though the glorified Christ no longer makes reparation nor merits for us, His acquired satisfaction and merits are most advantageous to us. Ceaselessly He offers them for us: "To appear now before the face of God on our behalf. He is able to save those who come to God through Him, since He lives always to make intercession for them," as St. Paul writes in Hebrews 9:24; 7:25. And in acknowledging our helplessness and unworthiness and in pleading with the Church through the satisfaction and merits of Jesus, we glorify God and proclaim that His Son is the omnipotent Mediator whom He has been pleased to give us. We are to have a resolute faith and trust in the exhaustless riches amassed for us by our blessed Lord; and, receiving all from Jesus, we should render to Him and our common Father in the unity of the Holy Spirit praise, glory, and thanksgiving.

United with Christ our Head, we have also been enabled to offer reparation for sin and to merit supernaturally. This

we accomplish by means of every good action done in the state of grace and with purity of intention, and thus we co-operate with Him in our personal growth in holiness and in that of the neighbor. Like the living cells in our body, each one of us can greatly contribute to the spiritual welfare and expansion of the Church, the Mystical Body of Christ, of which He is the Head and we the members. And while thus assisting others, we effectively promote our own sanctity and together with our Head practice the purest charity and share in the same life. Such association with our Savior evidences the abundance of His redemption, is most glorious to Him and a tremendous comfort to us.

We are not to infer that with His "Consummatum est" Christ terminated His activity on our behalf. He is still continually operative in the sanctuary of our souls, imparting grace, enabling us to develop our supernatural life and to partake ever more of the life that is His. He remains our universal Mediator, High Priest, and Redeemer dispensing through His human nature divine blessing with a lavish hand. "Christ our Lord brings the Church to live His own supernatural life, by His divine power permeates His whole Body and nourishes and sustains each of the members according to the place which they occupy in the Body, very much as the vine nourishes and makes fruitful the branches which are joined to it" (Encyclical on the Mystical Body of Christ, n. 67).

Since Christ's Ascension, He continues to dispense His graces through the sacraments.

It is He who through the Church baptizes, teaches, rules, looses, binds, offers, sacrifices. . . . Holiness begins from Christ; by Christ it is effected. For no act conducive to salvation can be performed unless it proceeds from Him as its supernatural cause. "Without me," He says, "you can do nothing." If we grieve and do penance for our sins, if with filial fear and hope we turn again to God, it is because He is leading us. Grace and glory flow from His unfathomed fulness. Our Saviour is continually pouring out His gifts of counsel, fortitude, fear and piety, especially on the leading members of His Body, so that the whole Body may grow daily more and

more in spotless holiness. When the Sacraments of the Church are administered by external rite, it is He who produces their effect in souls. He nourishes the redeemed with His own flesh and blood, and thus calms the soul's turbulent passions; He gives increase of grace and is preparing future glory for souls and bodies. (Encyclical on the Mystical Body of Christ, nn. 67, 63)

The Christian sacraments signify and produce grace; they envelop our entire life; at all its momentous stages they provide for our spiritual needs. They may be likened to so many channels through which the life of Christ is communicated to us. It remains for us to intensify our appreciation of them, to enlarge the capacity of our souls through repentance, humility, confidence, and above all through love, thus rendering the efficacy of the sacraments more profound, vast, enduring.

Even apart from the sacraments, Christ is energetic in us whenever we approach Him. Divine strength issues from Him and permeates our souls. In the words of the Council of Trent: "As the head in the members and as the vine in the branches, Christ Jesus constantly exercises His sanctifying power in the just, which salutary influence always precedes, accompanies, and follows their good works" (Sess. 6, Chap. 16). Animated faith in His divinity, His almighty power, and His undying love communicates to the soul the grace to eliminate sin, imperfections, inordinate attachment to self and other creatures, the courage to eliminate all obstacles and thus effect our unconditioned surrender to Him.

Dedicated to God and to the attainment of perfection, the better we religiously understand the relation of our spiritual life to Christ, the more shall we love Him, the more shall we treasure our vocation, and the more shall we endeavor to attract others to Him. Then, too, shall we more readily appreciate why no sins are irremissible, why through the sacrifice of the Mass we can offer the most acceptable reparation for past sins and how by means of the remedial efficacy of the sacraments we can be loyal to Him for the future.

Survey of Roman Documents

R. F. Smith, S.J.

[The present article will summarize the documents published in *Acta Apostolicae Sedis* (AAS) from August 1, 1958, to September 22, 1958, the latter date being that of the last issue of AAS that was published before the death of Pius XII. All page references throughout the survey are to the 1958 AAS (v. 50).]

An Encyclical to Chinese Catholics

UNDER THE DATE of June 29, 1958 (AAS, pp. 601-14), the late Holy Father issued the encyclical *Ad apostolorum principis sepulchrum* (At the Tomb of the Prince of the Apostles) directed to the hierarchy and the faithful of China. Having noted that the Church is foreign to no country and hostile to no land, the Pope expressed his alarm over a new association formed in China under civil auspices, membership in which is being forced upon Catholics. The association, he noted, ostensibly combines love of religion and country, desire for world peace, and devotion to religious liberty. In reality, however, the chief purpose of the association is to gradually lead Catholics to embrace atheistic materialism; it accuses Catholic bishops and even the Holy See of insane desires for temporal power and of extorting money from the people; and under a campaign for religious liberty it really seeks to make the Church completely subservient to civil authority.

Because all this is attempted in the name of patriotism, Pius XII recalled to the minds of all Chinese Catholics their duty of loving their country with a strong, sincere affection; they must obey civil authority, provided nothing is commanded that is against divine law; and they must seek to foster and increase the prosperity of their country, fulfilling in these ways the saying of our Redeemer: "Give to Caesar the things that are Caesar's" (Lk 20:25). Nevertheless, he added, they must also remember that if civil authority should command anything that is against the rights of God, then all Catholics must repeat and follow the words of St. Peter: "Man must obey God rather than man" (Acts 5:29).

Having reminded the Chinese Catholics that true peace can be had only by the principles of justice and love and that the teaching power of the Church extends to all human actions in so far as they are morally good or bad, Pius XII went on to point out that

the civil government in China has no right to appoint bishops; consequently bishops appointed by the Chinese government have no power of teaching or of jurisdiction. Moreover, even if they should be validly consecrated, their actions would nevertheless remain gravely illicit. The Holy Father concluded his encyclical by expressing the sorrow that the Church's condition in China has caused him and told the faithful in China to strengthen themselves with the hope that the present persecution will lead to a new growth of the Church and to days of happiness and joy.

Sacred Music and the Liturgy

On September 3, 1958 (AAS, pp. 630-63), the Sacred Congregation of Rites issued an instruction on sacred music and the liturgy in accordance with the principles laid down by the encyclicals *Musicae sacrae disciplina* and *Mediator Dei*.

The first of the three chapters that form the body of the instruction defines sacred liturgy as those actions which were instituted by Christ or by the Church and which are performed in their names by legitimately designated persons according to the liturgical books approved by the Holy See. All other sacred functions, whether performed in or outside a church, are to be called devotional exercises, even when they are conducted by a priest.

The second chapter notes that devotional exercises should not be inserted into liturgical functions. It further states that the language of liturgical functions is Latin unless exceptions are made in certain cases in approved liturgical books. In sung Masses, everything must be in Latin, except where a hundred-year or immemorial custom allows the insertion of vernacular hymns after the liturgical words have been duly sung in Latin. At low Masses all those who directly participate in the Mass must use only Latin; other prayers, however, and hymns may be in the vernacular. It is, however, desirable that on Sundays and feast days the Gospel and the Epistle be read by a lector in the vernacular.

In the third chapter the document gives special norms to be observed in the various liturgical functions. It begins by taking up the matter of lay participation in sung Masses, pointing out that three levels of such participation are possible. The first level is had when the faithful give all the liturgical responses; the second occurs when the laity sing all or some of the parts of the Ordinary of the Mass; while the third level of lay participation involves the

singing of the Proper of the Mass. This last level is urged especially for religious communities and for seminaries.

The Congregation then adds various other regulations for sung Masses. A Latin hymn may be added after the Offertory and Communion Antiphons. The faithful who go to Communion may say the threefold *Domine, non sum dignus* with the celebrant. The *Sanctus* and *Benedictus* are not to be separated if they are sung in Gregorian chant; in other cases the *Benedictus* is to be sung after the Consecration. The Congregation suggests that silence be had from the Consecration to the *Pater noster*, unless the *Benedictus* is to be sung during that time. Finally the document notes that the organ should not be played during the priest's blessing at the conclusion of Mass.

The instruction then considers the matter of lay participation in low Masses. The first level of such participation is had when the faithful join in the Mass by reading their Missals or by engaging privately in other suitable prayers and devotions. In these cases organ or other instrumental music may be played except during the following parts of the Mass: after the priest's arrival at the altar to the Offertory; from the verses preceding the preface to the *Sanctus*; where the custom exists, from the Consecration to the *Pater noster*; from the *Pater noster* to the *Agnus Dei*; during the *Confiteor* before the communion of the faithful; and during the last blessing.

The second level of lay participation at low Mass is had when the faithful sing hymns or recite suitable prayers in common. The third level includes various grades of participation according as the faithful make all or some of the liturgical responses or, besides this, recite the *Gloria*, *Credo*, *Sanctus-Benedictus*, and *Agnus Dei* with the celebrant. The highest grade of this third level of participation in low Mass is had when the faithful, besides observing the foregoing, recite with the priest the Introit, the Gradual, the Offertory, and the Communion. Finally the instruction permits the faithful at low Masses to recite in Latin with the priest the *Pater noster*, adding the *Amen* at its conclusion.

The instruction then regulates conventual Masses, prescribing that these should be solemn Masses or at least high Masses to be celebrated after Terce, though the superior of the community may for grave reasons have it celebrated after Sext or None. The document then approves the practice on special occasions of many priests attending a Mass where they all receive communion but prohibits

"synchronized" Masses where two or more priests celebrate Mass simultaneously at different altars in the same church, each one keeping in complete unison with the other(s).

With regard to the Divine Office, the instruction notes that the recitation of the Office by those obliged to it is always an act of public worship. It also urges that at least on some Sundays and feast days of the year Vespers should be sung with the people and warns local ordinaries to see to it that evening Masses do not prevent such Vespers.

Benediction of the Blessed Sacrament, the document remarks, is a liturgical function and hence should be held in accordance with the prescriptions of the Roman Ritual, though other methods of conducting Benediction can be permitted by the local ordinary if these are based on immemorial tradition.

In the next part the instruction notes that polyphonic music and modern sacred music used at liturgical functions must follow the norms set down in *Musicae sacrae disciplina*; it emphasizes the need of fostering popular religious hymns; and it forbids religious music, that is, music intended to arouse and foster pious sentiments but not composed for divine worship, to be played in church, though for exceptional reasons local ordinaries may permit concerts of such music in church.

After repeating existing legislation about liturgical chant books and after noting that some musical instruments are not fitted for Church use, the document points out that the principal instrument of the liturgy is the pipe organ, though a reed organ may also be used. Electrophonetic organs may be tolerated temporarily with the explicit permission of the local ordinary. Other instruments, especially string instruments played with a bow, may be used provided they are played with religious gravity and decorum. All recorded or broadcast music is forbidden to be used during liturgical functions and during devotional exercises, whether in or out of church; amplifiers, however, or loudspeakers may be used.

No movies of any type may be shown in churches for any reason; liturgical functions, however, may be broadcast or televised if express permission for this is given by the local ordinary.

The Congregation then notes that organ music, except for Benediction of the Blessed Sacrament, is forbidden during Advent, Lent, Passiontide, at the Office and Mass of the Ember Days of September, and at all Offices and Masses for the dead. Other

instrumental music is prohibited besides on Septuagesima, Sexagesima, and Quinquagesima Sundays and the ferials following these days.

Within these forbidden times for music, however, the Congregation lists certain exceptions. Thus organs and other instruments are permitted on holy days of obligation that fall on week days, on the feast of the principal local patron, on the titular feast or on the dedication anniversary of the church, on the titular feast or founder's feast of a religious family, and whenever an extraordinary solemnity takes place. Moreover, pipe and reed organs are permitted on the third Sunday of Advent and on the fourth Sunday of Lent, at the Mass of Chrism on Holy Thursday, and at evening Mass on Holy Thursday from the beginning to the *Gloria*. During all the forbidden times pipe and reed organs may be used at Mass and Vespers to accompany the chant; during the last three days of Holy Week, however, the organ may not be used even for this purpose, except for the exceptions on Holy Thursday noted above. Finally during the last three days of Holy Week all use of the organ is prohibited during devotional exercises, even though a contrary custom may now exist.

The instruction next insists that every effort be made that churches as well as public and semi-public oratories have one or two bells which should be consecrated or at least blessed. Carillons, however, are to be excluded from all liturgical use; nor may recordings of bells be used.

In the next section the document suggests that at Mass and at the more complicated liturgical functions use be made of a "commentator" who would briefly explain the individual parts of the services and direct the faithful's response and singing. If possible, the "commentator" should be a priest; if necessary, however, a lay man of upright life may perform this office.

The rest of the document is concerned with parish and diocesan organizations to foster proper execution and appreciation of sacred music. Finally, in its concluding paragraph the instruction notes that Pius XII approved in a special way all the contents of the document.

Notice should also be taken here of an admonition of the Holy Office given on July 24, 1958 (AAS, p. 536). Having received a report that the phrase "the mystery of faith" had been omitted from the formula for the consecration of the wine in a vernacular trans-

lation of Holy Week Services and that some priests had omitted these words in celebrating Mass, the Holy Office recalled that it is forbidden to make such changes in the sacred rites or to remove anything from the liturgical books.

Allocutions and Messages

On July 19, July 25, and August 2, 1958 (AAS, pp. 562-86), the late Holy Father broadcast a three-part allocution to the contemplative nuns of the world. Since the full text of the allocution will be given in *REVIEW FOR RELIGIOUS* beginning in the present issue, no further notice need be taken of the address here.

On July 2, 1958 (AAS, pp. 523-30), Pius XII spoke to the Women's Union of Italian Catholic Action. After giving a long history of the achievements of the Union since its founding by Pope St. Pius X, the Holy Father recalled to his listeners what he termed "the triangle of Christian life": personal sanctity, external apostolate, socio-civic activity. He told them that of these three facets of Christian life, the first is the most important, since it must always be successful, even when because of external conditions the other two are not. The Union, he concluded, like all other apostolic groups in the Church, has no greater enemy than spiritual sterility. Later, on July 13, 1958 (AAS pp. 530-35), the Pope spoke to the young women's section of Italian Catholic Action, discussing with them the two main vocations of Christian womanhood: consecrated virginity and Christian motherhood.

On June 29, 1958 (AAS, pp. 518-23), the Vicar of Christ spoke to an international group of ear, nose, and throat specialists. After considering the conditions necessary for progress in medical matters, he concluded by urging the doctors to imitate Christ as He passed among the suffering of the human race. Like Him, they should seek to assuage the pain of men in the hope of preparing their hearts for the coming of the kingdom of God. To the members of the First International Catholic Conference on Health, Pius XII on July 27, 1958 (AAS, pp. 586-91), stressed the necessity of co-operation among all those who are concerned with private and public health matters. He also reminded them that as Christ healed physical and moral sickness in order to lead men to recognize Him as the resurrection and the life, so Catholics in health work should conduct themselves in such a way that observers may be able to divine from their conduct their attachment to the Church and to the Holy Spirit who animates the Church.

On June 22, 1958 (AAS, pp. 514-18), the Holy Father addressed a group of Italian brokers, telling them that economic activity, like every type of human activity, must submit itself to divine law. After recalling the moral duties of brokers, he concluded by urging his listeners to remember that there is only one mediator (the Italian word for broker is *mediatore*) between God and man. Like Christ the Mediator, he said, the brokers in their professional work should try to be instruments of salvation and of sanctification, thereby assisting the world of business to become a truly Christian world.

Under the date of July 21, 1958 (AAS, pp. 592-93), Pius XII sent a written message to an international group of workers on pilgrimage at Lourdes, bidding them to look at the Blessed Virgin and thereby realize that man's supreme goal is not an earthly, but a heavenly, one. On August 15, 1958 (AAS, pp. 622-25), the Holy Father despatched a written message to those present at the sacred functions held in the pontifical pavilion at the Brussels World Exposition, telling them that the human accomplishments on exposition in the city are incomplete unless they lead to the adoration of God from whom all good things come. He also expressed his satisfaction that in the pontifical pavilion Christ is really present in the Eucharist, for this is an attestation of those absolute values of religion and of morality without which all material things do not find their unity or their ultimate perfection.

Miscellaneous Matters

By an apostolic letter of February 14, 1958 (AAS, pp. 512-13), Pius XII declared St. Clare to be patroness of television. On May 29, 1958 (AAS, pp. 544-46), the Sacred Congregation of Rites approved the introduction of the cause of the Servant of God Dominic of the Blessed Sacrament (1901-1927), professed priest of the Order of the Most Holy Trinity. On the same date (AAS, pp. 594-98) the same Congregation similarly approved the introduction of the cause of the Servant of God Emmanuel d'Alzon (1810-1880), priest, founder of the Assumptionists as well as of the Oblate Sisters of the Assumption.

In the issues of AAS under consideration the Sacred Penitentiary released the official text of two prayers written by Pius XII. The first, issued under the date August 2, 1957 (AAS, pp. 599-600), is a prayer to the Blessed Virgin to be recited by all Christian women who, when they recite the prayer devoutly, may gain an indulgence of three years. The second prayer, the text of which was published

under the date of June 24, 1958 (AAS, pp. 547-48), is a prayer to be recited during the coming National Italian Eucharistic Congress; the faithful who say the prayers during the congress may gain an indulgence of three years.

The final document to be noted here is one from the Pontifical Commission for the Oriental Code of Canon Law; the document gives a textual change that henceforth is to be incorporated in Canon 215, § 2 of the Oriental Code.

Questions and Answers

[The following answers are given by Father Joseph F. Gallen, S.J., professor of canon law at Woodstock College, Woodstock, Maryland.]

—1—

How justifiable is the phrase "brain-washed" religious?

Let us hope there is no justification. The essence of the religious life is a personal and complete consecration of one's self to God. A vow is a free promise made to God. This personal element can never be abandoned in the actual living of the religious life nor in formation, direction, or government. The members of the one institute should manifest common traits but they should never lose their individuality. All life demands a measure of adjustment and conformity, but not complete conformity. A formation that would stifle all individual thinking, judgment, initiative, and responsibility would be evidently defective and equally dangerous. All cannot be fitted into one mold; and if this is attempted, some will escape with no less violence than damage. Grace purifies, assists, and elevates natural abilities, but does not create them nor destroy them. Perfect conformity is not even desirable, simply because the common way of thinking and acting is rarely the highest. An evident cause of the force of bad example is the fact that so few think for themselves. A religious institute should be grateful to its prudent dissenters. The soft bed of the same and of what everybody else is doing is molded so comfortably to the many; but let us thank God that it is a torture to a few intelligent, spiritual, and prudent religious.

"There are counterfeits of obedience. The psychological inferiority complex created by a habit of submission must not be confused with the virtue of obedience, which encourages in oneself many quali-

ties, much spontaneity, and interior freedom. The obedience of the perfect is not only perfection in obedience strictly so called; it is accompanied by perfection in all other virtues." Reverend M. J. Nicholas, O. P., *Religious Sisters*, 82.

"Obedience should not be based on an excessive multiplicity of orders or be so minute as to fix every moment and action of the religious life. The result would be to materialize obedience and the life itself; and the religious, confined in such a circle, would end by acting as an automaton." Reverend Maurus a Grizzana, O. F. M. Cap., *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, II, 177.

"The man should be formed in the religious. Isn't it highly proper that a formed religious should be a man of principle, of character, who is not in constant need of help and support from outside himself, who can find within himself the intelligence and the force necessary for action, at least in normal circumstances, in a word, a man, and not a perpetual infant?" Reverend R. Arnou, S. J., *ibid.*, 542.

"But in the convent, nearly everything is built on the passive. The activity of the sisters is directed in every detail. Nearly every minute has its task. The concept of obedience and detachment appeals more to the passive than the active type. But not all possess the ability to put themselves into a mold. It is astonishing how men religious in general retain their personality in religious life, while nuns easily lose theirs because they try to conform themselves to the type their congregation sets up as an ideal, taking on their manners, style of life, and mentality." Sister Agnes, S. H. C., *Religious Life Today*, 163.

—2—

It is a rather generally accepted custom in our institute for the local superiors to give permission to the religious to retain and use the Christmas gifts they receive. May this custom be followed?

We are to presume that the will of a superior is reasonable and in accord with the norms of the religious life. The reasonable interpretation of this custom is that the superior intends the religious to retain only the things that are necessary and proportionately useful. All other gifts are to be handed in. We are likewise to presume that a superior in no way intends to exclude mortification and detachment and therefore is in no sense averse to religious handing in gifts that they could consider even necessary.

—3—

I have heard many retreat masters say that the only thing demanded by poverty is permission. Is this true?

It is not complete and is misleading. Permission in poverty merely excludes sin from the action. To be fully accurate, it excludes sin only from the object of the action, not from its motive or circumstances. I do not say this frequently happens, but it is possible for a religious to have a sinful motive in something he secures permission for. The statement is especially inadequate because it neglects the higher degrees of poverty and minimizes the entire purpose of poverty in the religious life, which is detachment from material things. Securing permission is an aid to detachment, but it is obviously possible for a religious to be attached to something for which he has secured permission.

"It seems that particularly in the study of moral theology and canon law a sufficient distinction is not made between the viewpoint of simple morality, sin and no sin, and that of Christian perfection. The norm of life of the religious is not merely the sinless but the more perfect." Reverend Benjamin of the Most Holy Trinity, O.C.D., *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, II, 195.

"Moral theology is too often taught in a negative and legalistic way, which results in its boring those who require to live on what they are learning. One cannot live on prohibitions. In reality, the teaching of moral theology, rightfully understood, is the basis of spiritual theology." Reverend Lucien-Marie de St. Joseph, O.C.D., *The Doctrinal Instruction of Religious Sisters*, 95.

—4—

The constitutions of our pontifical congregation of sisters, in the chapter on the care of the sick, contain the following article: "The sick who have been in bed for a month and have no certain hope of speedy recovery, may, on the prudent advice of their confessor, receive the Holy Eucharist once or twice a week even though they have taken medicine or something to drink." We were later instructed that this should be changed to: "On the prudent advice of a confessor, the sick, even though not confined to bed, may take something to drink before Communion, if their sickness does not permit them to observe the full fast without real inconvenience; they may also take solid or liquid medicines. All alcoholic liquids are

QUESTIONS AND ANSWERS

excluded." We are now told that the article should be changed to: "Without any limitation of time before the reception of Holy Communion, the sick, even though not confined to bed, may take non-alcoholic liquids and anything that is truly a medicine, whether liquid or solid." We are about to reprint our constitutions. Do we need the permission of the Holy See to change the wording of this article?

No. It is true that a change in the constitutions demands the permission of the Holy See in a pontifical congregation and that of all the ordinaries in whose dioceses the institute has houses in the case of a diocesan congregation. However, the constitutions in this case are merely stating an enactment of the Church. Since the enactment has been changed, the statement of it in your constitutions should also be changed.

SOME BOOKS RECEIVED

[Only books sent directly to the Book Review Editor, West Baden College, West Baden Springs, Indiana, are included in our Reviews and Announcements. The following books were sent to St. Marys.]

Saint Clare Patroness of Television. By Mabel Farnum. Society of St. Paul, 2187 Victory Boulevard, Staten Island 14, New York. 25c (paper cover).

Life in Christ: Instructions in the Catholic Faith. By Reverends James Killgallon and Gerard Weber. Life in Christ, 720 North Rush Street, Chicago 11, Illinois. \$1.00 (paper cover).

What Is Faith? By Eugène Joly. Translated by Dom Illtyd Trethowan. Hawthorn Books, 70 Fifth Avenue, New York 11, New York. \$2.95.

What Is the Bible? By Henri Daniel-Rops. Translated by J. R. Foster. Hawthorn Books, 70 Fifth Avenue, New York 11, New York. \$2.95.

Bibliographie Ignatienne: 1894-1957. By J. F. Gilmont, S.J., and P. Daman, S.J. Desclée de Brouwer, Paris. 165 Belgian francs (paper cover).

Education and the Liturgy: 18th North American Liturgical Week. The Liturgical Conference, Elsberry, Missouri. \$2.00 (paper cover).

SUMMER INSTITUTES FOR RELIGIOUS

The Reverend Owen M. Cloran, S.J., will conduct an institute in canon law for superiors of religious congregations of women at Loyola University, in Chicago, June 22-26. Applications should be directed to the Reverend Robert W. Mulligan, S.J., Lewis Towers, 820 North Michigan Avenue, Chicago 11, Illinois.

Book Reviews

[Material for this department should be sent to Book Review Editor, REVIEW FOR RELIGIOUS, West Baden College, West Baden Springs, Indiana.]

DIOCESAN PRIEST SAINTS. By Rev. R. A. Hutchinson. Pp. 219. B. Herder Book Company, St. Louis 2, Missouri. 1958. \$3.95.

The author gives us some insight into his purpose when he writes: "In the past quarter century the number of secular priests in the U. S. has increased 60%. . . . Though encouraging this figure falls far short of the 125% increase in priests reported by religious orders in the same period. The discrepancy here is the result in part of skillful propaganda on the one hand and confusion about the nobility of the diocesan priesthood on the other." His book is intended to remedy this situation, but it turns out to be propaganda for the other side. One example will suffice. He writes: "We may think of asceticism in terms of nocturnal prayer, flowing robes, silent figures gliding down shadowy cloister walks, community life, and the monastery bell. But these are elements of just one kind of asceticism, not all kinds. The ascetical life of the secular priest cannot be considered inferior to that of the monk because it excludes the capuche, shaved tonsure, and the weekly chapter of faults. It does include opportunities for endless self-control, the fostering of gentleness, tolerance, and consideration in dealing with the parishioners . . . generosity to the needy. (Could a secular priest be generous to the needy if he had given away all his money because of some passage in a spiritual book that said he should be poor?)"

Men will forget that vocations are made in heaven and not on earth, that in the matter of vocation the only thing that counts is to choose not the one that is theoretically the most excellent, but to choose the one that God wants chosen. To do God's will and to do it perfectly, that is sanctity. Theoretically it is true that it is easier to save one's soul and to achieve sanctity in the religious state—the author to the contrary notwithstanding—but practically only for those whom God has chosen for that life.

If the author should attempt another book—and we hope that he will, for he writes well—he would attain his purpose of promoting vocations to the secular priesthood much more surely and effectively if he gave us the biographies of secular priest saints and omitted all propaganda.—B. A. HAUSMANN, S.J.

BASIL ANTHONY MOREAU. By Canon Étienne Catta and Tony Catta. Translated by Edward L. Heston, C.S.C. Vol. I, pp. xxxii, 1016; Vol. II, 1108. The Bruce Publishing Company, 400 North Broadway, Milwaukee 1, Wisconsin. 1955. \$30.00.

It is a widely held error that a scholarly, well-documented biography cannot possibly be as interesting as a so-called popular one. If this were not already many times over proved false, this life of Basil Anthony Mary Moreau would be adequate to accomplish the task. Because of a misunderstanding, the interested parties have indicated, no review copies were distributed at the time of publication, 1955; hence only now is this life being reviewed. It is just that the record should be made complete, for this is the definitive life prepared for the cause of the beatification of the Servant of God, a contemporary of the Curé of Ars. At the outset, however, let us say that weighty and controversial affairs, particularly in the history of Holy Cross but pertaining also somewhat to the history of the Sisters of the Good Shepherd, are constantly dealt with in this work; these accounts only the specialist in the history of these congregations can assess for accuracy and historical worth.

Caution is called for indeed in dealing with the life of the founder of Holy Cross, for Father Moreau's life was filled with controversy. So it is that estimates of his character covered a rather wide range. This man, whose cause for beatification has been introduced, had St. Mary Euphrasia Pelletier say of him, "That man is a rod beating us to blood!" She added, "Ah, what an enemy! May God forgive him! . . . He is the cruelest enemy of all our work. Never could I have dreamed that the human heart was capable of so much treachery." The pope of his time, Pius IX, allegedly characterized Father Moreau as "that good old man whom I love." Yet this same pope was not pleased, having ordered this "good old man" to come to Rome, to find the order, at least for a time, not complied with. This noncompliance (though based on theological reasoning) should have sealed the fate of any effort to introduce the cause of Father Moreau at Rome. Oddly enough it didn't. Pius XII encouraged his spiritual children to seek for him the honors of the altar. This book, fortunately, is an attempt to put some rationality into the crazy abstractionist portrait that could result from elements like those above.

The founder and first superior general of Holy Cross, originally an association of fathers, brothers, and sisters working together under

one superior, has the misfortune of being necessarily classed among those many founders and foundresses (the authors have counted some thirty) more or less repudiated by their spiritual children. Father Moreau's successor as superior general petitioned that Father Moreau be freed from all his obligations toward the congregation, a petition to which Rome did not accede. Nevertheless, his motherhouse was sold to pay outstanding debts; Father Moreau did not die in a house of Holy Cross, but rather in the home of his two sisters, whither he had gone from a house of his congregation without even the necessities to celebrate the Holy Sacrifice of the Mass. How a retiring seminary professor started on his career as founder and how eventually he came to such straits is the engrossing story of these two massive volumes. Many individuals great and small were responsible for his stormy passage—great as the founder of the University of Notre Dame, Father Sorin, and small as the petty sacerdotal literateur whose observations of the lady boarders in the community where he was in residence resulted in "Little Portraits of Great Ladies," a contribution to literature that ran indeed to two editions. Nor do the authors fail to show that the holy founder's own shortcomings played a part in causing him difficulties. However, amidst the frailties which God allows to remain even in His loved ones the spiritual stature of the man stands out.

The volumes are filled with material as engrossing as it is well-written, not relative just to the private life of Father Moreau or, more generally, to the progress of his institutes, but pertinent also to the stirring times in which he lived. French politics, the theological scene, the philosophical scene, dominant personalities (like Pius IX), others not dominant but intensely interesting (like Father Sorin) or inspiring (like Father Mollevaut)—all these are presented, their tangential influences explored. And many of the incidents recounted are memorable. For instance, there is the occasion when on a walk with Father Moreau the famous French Jesuit De Ravignan urged Basil to enter the Society of Jesus with him. They had stopped in the Meudon woods to sit together while De Ravignan read aloud to Basil, as was his custom, the life of St. Francis Xavier. Suddenly De Ravignan stood up. Punctuating his persuasion with a gesture toward the nearby Jesuit novitate at Montrouge, he asked, "Do you want to come with me? Do you want to come with me?" It would have been good for Father Moreau, had he joined, good for the Jesuits, but in the long run a loss for the Church. Another interesting event is

the audience with the Pope during which the august hand itself removed from the throat of Father Moreau his winged rabat, a symbol to Rome of Gallican insubordination (and for that reason, it might be added, thoroughly out of place as part of Father Moreau's apparel).

And there are sad events—Father Moreau's exclusion from the general chapter so that he could exercise no influence. His invitation to another so that he could ruin himself. The general chapter consoled itself, according to one chronicler, that it would not be punished for the faults of its father founder. Truly Father Moreau erected the tree of Holy Cross only to find himself eventually crucified on it.

Whether or not this definitive life is the definitive life it is probably too early to judge. What is set down here, all 2,000 pages of it, is solid, urbane, well written, though not without traces of the passions that the founder of Holy Cross's work and actions aroused even, or especially, when he was alive. It is a work that reflects the effort and devotion that have been put into it. Sometimes the materials are skimpy—Father Moreau's first twenty-two years are covered in twenty-seven pages. And sometimes the writers have contented themselves with telling us of the congregations' progress without showing how Father Moreau's life affected these events or was affected by them. But in general this is a worthy work, capably executed. It can be recommended for reading in the dining room of mature religious.

A few small points: The erroneous implication seems to be made, on page twenty of volume one, that at the present day a cassock is worn in no preparatory seminary. The reviewer feels that Father Bardeau's account of Monsignor Simeoni's audience with the Holy Father, quoted on page 94! of volume two in a footnote, should be put with the record of Father Moreau's audience with the Pope, since it is an historical document pertaining to that audience and necessary for a balanced view of testimony available about it. On page 856, volume two, the name of the then general of the Society of Jesus is misspelled three times. Moreover, volumes so rich in illustrations (twenty-one in the first volume alone) should accommodate the reader with a listing, preferably at the front of each volume, of the drawings and photographs. But these are tiny defects in a great undertaking successfully prosecuted.—

EARL A. WEIS, S.J.

STAGES IN PRAYER. By John G. Arintero, O.P. Translated from the Spanish by Kathleen Pond. Pp. x, 178. B. Herder Book Company, St. Louis 2, Missouri. 1957. \$3.25.

Stages in Prayer is a short treatise on the phases of progress in the spiritual life. The author, an eminent Spanish theologian, is also known for his *Evolución Mística*, a work on mystical theology.

In *Stages in Prayer* the author outlines in some detail various levels of prayer. His thesis is clear-cut: the higher levels of prayer are for all Christian souls and not merely for those few who are commonly termed "mystics." These higher phases ought not to be considered as extraordinary, for they are of their own nature ordinary in the perfect Christian life.

The book is an attempt to indicate the ordinary manifestations of the various stages in prayer. Admittedly the subject is of its nature difficult to treat clearly, especially in a spiritual compendium of this sort. Unfortunately the author does little to remedy this inherent difficulty. In an area where sharp distinctions are important, words such as *stages* or *union* are employed loosely and often in different senses from one chapter to the next. Though the author's stages are based on those of St. Teresa, the classifications of other spiritual writers are used freely and at times without careful indication of the source. Subdivisions of stages in one chapter are raised to the rank of full stages in other chapters, thus leading to further confusion.

At least half of the printed matter in the volume consists of direct or indirect quotations, mostly from Spanish mystics. These quotations are deployed in various places; in the text itself, in lengthy footnotes, as separate chapters, or in the seventy-eight pages of appendices. Unfortunately many of these quotations are not directly to the point under consideration and serve but to confuse an already complicated thought pattern. Moreover, the translator might well have broken down the author's numerous complex sentences into a size more familiar to English readers; the single seventeen-line sentence on page sixty-nine, for instance, borders on the ludicrous.

While not denying that the successful attainment of the higher stages of prayer depends on God's grace, the author nevertheless is rather severe with those who do not labor strenuously to attain these heights; in one place he practically assures them of eternal ruin (p. 84). Nowhere does he indicate that there is another acceptable

school of spirituality which rejects the notion that the more lofty levels can be obtained by all who simply love and try to obtain them.

Stages in Prayer contains much valuable material for spiritual directors, especially those who are somewhat reluctant to lead their charges toward the higher forms of prayer. However, the sketchy treatment of complex and disputed problems, together with the numerous unqualified statements which require further explanation, do not recommend the book for the open shelves of the convent or seminary library.—R. GERARD ALBRIGHT, S.J.

THE ACTS OF THE APOSTLES: Text and Commentary. By Giuseppe Ricciotti. Translated by Laurence E. Byrne, C.R.L. Pp. xii, 420. Bruce Publishing Company, 400 North Broadway, Milwaukee 1, Wisconsin. 1958. \$8.00.

To the books of Abbot Giuseppe Ricciotti already published in English translation (*The History of Israel*, *The Life of Christ* in both the regular and popular abridged editions, and *Paul, the Apostle*) Bruce now adds *The Acts of the Apostles*. Those acquainted with Ricciotti's work will recognize in this volume the same level of "high popularization" which has characterized the previous writings of the Italian scholar.

Introductory material deals with the text of Acts, authorship, sources used by Luke, his purpose in writing, date and composition of the book, and an account of modern criticism. The text itself of Acts, which is a translation of Ricciotti's original translation of the Greek, is printed at the top of the page in boldface type; and the rest of the page—practically always more than half—is given over to the commentary, which is reasonably solid and full and should prove quite useful to most readers. The six maps of the original Italian edition have been redrawn for the present edition with somewhat less detail, notably in "The Island of Malta." Not found in the Italian and therefore welcome additions to the English edition are the "General Index" and the "Index of Scriptural References."

While one could wish that it had been possible for the author or his delegate to have brought the introductory material and the commentary up to date by the addition of references (at least) to the literature since 1951, the date of the original edition, this lack is not as disappointing as the occasional mistranslation and the more than occasional printing mistake. The reader is brought up short, for example, on p. 4 when he encounters: "This [Eastern Recension]

is represented especially by the earliest and most authoritative Greek uncial codices such as Sinaiticus (X, fourth century). . . ." It is true that two *sigla* have been used for Sinaiticus, but neither of them is X. A glance at the original (p. 4) confirms the immediate suspicion that the proper *siglum*, *N*, the Hebrew letter 'aleph, which could be taken for an X by a person innocent of the Hebrew alphabet, has fallen victim to hasty proofreading. And the word is *siglum*, plural *sigla*—not as we find on p. 5 (and *passim*) *sigla* as in "*sigla syhm*" for "*siglum syh*." On page thirty-six, opening the book more or less at random, we find three printing mistakes within ten lines, and on the following page there are three mistakes within the first four lines of footnote one. The second time the expression "Jewish Christians" appears on page forty-one, "Hellenistic Christians" should be read, as the sense of the passage and the original (p. 49) require. And so forth.

It is regrettable that Ricciotti's book has not received a more careful production; but in spite of the defects of the present edition and its startling \$8.00 price-tag, it is a work that should be available to those who are seriously interested in the Word of God.—

JOSEPH J. DeVULT, S.J.

THROUGH CAROLINE'S CONSENT. By Sister M. Dolorita Mast, S.S.N.D. Pp. 276. Institute of Notre Dame, 901 Aisquith Street, Baltimore 2, Maryland. 1958. \$4.00.

Besides being a tribute to Reverend Mother Teresa of Jesus, this biography is a real contribution to the field of spiritual literature. This book portrays Mother Teresa as inspiring. Any founder of a religious order cannot but be an inspiration to the people among whom he or she lived. Otherwise the religious order would never have been founded. But however inspirational these founders may have been, it is seldom, sad to say, that their biographies portray them as inspiring personalities. *Through Caroline's Consent*, however, shows why and how Mother Teresa influenced people as she did.

For example, Caroline Gerhardinger is portrayed as a natural teacher. She knew her matter thoroughly and passed this knowledge on in a systematic and orderly fashion. Her teaching was praised by both secular and religious authorities, and often she was held up as a model. She was also praised by her students who loved her as a teacher and who enjoyed her classes. She was considered such a fine teacher, and such a fine person, that other teachers asked

her advice even before she became foundress of the School Sisters of Notre Dame.

But it was as mother superior of the new congregation that Mother Teresa was a real inspiration. The rule and customs were not yet fixed. The congregation had no ecclesiastical approbation. Yet many young women applied to Mother Teresa to be admitted into her congregation. She taught them the ways of religious life and the ways of the life of a teacher. Under Mother Teresa's direction the work and fame of the congregation spread. Suddenly the archbishop split the congregation and left Mother Teresa as superior of only her own community. At the same time, the archbishop attempted to impose a somewhat different rule on the sisters. Then the archbishop refused to permit any of the novices to take their vows. But the novices stayed and waited. They could have left and gone back to their homes or to different congregations. But the sisters and novices wanted only Mother Teresa for their superior and only her rule for their rule. Finally, Rome approved the congregation and the rule as originally conceived; and peace came at last to Mother Teresa. But the devotion of the sisters and novices to Mother Teresa during these years of trouble is a real testimony to her influence.

Mother Teresa was loved by her sisters, by the children she taught, by their parents, by the king and the members of his court. She was admired by practically everyone who knew her. In the pages of *Through Caroline's Consent* many more people will come to know and admire Mother Teresa. And if style and command of language can move hearts, many will come, it is hoped, under the influence and inspiration of Mother Teresa and will follow in her footsteps.—JOSEPH M. KUNTZ, S.J.

WITNESS OF THE LIGHT. By Katherine Burton. Pp. vii, 248.

Longmans, Green, and Company. New York. 1958. \$4.00.

Winston Churchill, I believe, once declared that Pope Pius XII was the greatest figure in Europe. As the picture of Eugenio Pacelli unrolls under the gifted hand of Katherine Burton, the reader can quarrel only with Churchill's geographical limitation.

The book's dominant theme is that Pius was a Pope of Peace. The world was plunging into another darkness when this pope assumed the papacy. With all his might he sought to effect a settlement of the European crisis, but his proposed peace conference was politely refused by all parties.

War came, and Roosevelt sent Myron Taylor to the Vatican that the political and spiritual titans of the world might pool their efforts for world peace. But how differently they conceived the source of peace. The Holy Father declared that "peace comes from God. . . . It has two weapons, prayer and love." Roosevelt, on the other hand, appeared to place more confidence in a concentration of power and unconditional surrender. On the question of Russia, the penetrating pope and the somewhat superficial president were not at one.

A second characteristic which emerges is the pope's overwhelming love of suffering mankind. During the war the Vatican became a great clearinghouse for war victims of all nations. As the first bombs fell on Rome, the pontiff, heedless of danger, sped to the scene to comfort the living and pray for the dead.

When the Germans occupied Rome and pressed their insane persecution of the Jews, the Holy Father came to their defense. He asked that all convents and monasteries suspend enclosure so that Jews could find shelter in them. The majestic and learned chief rabbi of Rome was so moved by these efforts that he became a Catholic in 1945 and paid this tribute to the Holy Father: "There is no place of sorrow where the spirit of love of Pius XII has not reached. . . . It was the charity of the gospel which was the light that showed the way to my old and tired heart." In honor of this surpassing witness to the light, Rabbi Zolli chose for his baptismal name—Eugenio.

This is an interesting, factual, and up-to-date biography. It is a chronological account of the late pope's life from brilliant boyhood to shortly before his death. There are a number of little-known anecdotes which endear this pontiff. Of course, the book is not, nor can it be, comprehensive. We must wait another day for a study of the spiritual life which was favored with visions and the intellectual life which had such a profound grasp of the most difficult and diverse subjects that it staggered the savants.—

J. TIMOTHY KELLEY, S.J.

NEW LIFE IN CATHOLIC SCHOOLS. By Leo R. Ward, C.S.C.
Pp. 198. B. Herder Book Company, St. Louis 2, Missouri.
1958. \$3.95.

Father Ward's book takes up where the what-is-wrong-with-the-Catholic-schools controversy leaves off. He emphasizes the unique

and distinctive role of the Catholic school in providing a source for Christian learning. He is explicit and clear in spelling out just what he means by Christian learning.

In the mind of this reviewer, the great value of the book lies in the clarity with which he delineates and defends this concept of Christian learning and in his emphasis upon intellectual understanding as the primary goal of formal education.

Unlike others who have espoused similar positions with more fervor than precision, Father Ward leaves intact the formal and proper distinctions between theology and philosophy but emphasizes the positive values accruing from viewing them as merely distinct disciplines within the one great body of human knowledge.

One slight misgiving: The omission of the schools of Alexandria and Antioch in the brief preliminary survey of Christian learning leads one to believe that Father Ward may not take sufficient cognizance of what seems to be an enduring division in human nature due to different psychological bents as symbolized in the partisans of these two great Christian schools of antiquity. However, Father Ward has much to say in this slim volume that will be of value to all interested in the process of education be it at the level of kindergarten or graduate school.—

GEORGE A. CURRAN, S.J.

FROM KARL MARX TO JESUS CHRIST. By Ignace Lepp. Pp. xii, 212. Sheed and Ward, 840 Broadway, New York 3. 1958. \$3.75.

In the same way that some leave family, friends, and city to follow Christ, at an age, however, when American boys are only entering high school, Ignace Lepp walked out of his home and joined the Young Communists. He never returned; and in this complete break he indeed provides religious with an imitable example of detachment, evoked though it was by the ideals of the forces opposed. Oddly enough, this joining of the Young Communists by Ignace was the first stage in a journey that was to lead eventually to his ordination to the Catholic priesthood by Cardinal Gerlier at Lyons. But for that joining, he writes, "I might never have learnt the meaning of spiritual hunger and the thirst for the absolute."

Father Lepp now writes with charity and perception of his ideas, friends, experiences along the way—and with facility, for he loves to write and indeed has authored approximately twenty-five books.

This is the engrossing story of Father de Lubac's one-time student who is at present enthusiastic editor of the *Catholic Journal* and director of the Institute de Psychosynthèse in Paris. Don't pick it up unless you want to be led into a day's interesting reading. For a selection that can be a sample, see the *Catholic World* for September, 1958. Translated from the French.—EARL A. WEIS, S.J.

BOOK ANNOUNCEMENTS

THE DAUGHTERS OF ST. PAUL, 50 St. Paul's Avenue, Boston 30, Massachusetts.

Mary, Hope of the World. By James Alberione, S.S.P. Translated by Hilda Calabro. A devotional life of Mary. Pp. 217. Cloth, \$3.00; paper, \$1.50.

THE NEWMAN PRESS, Westminster, Maryland.

Four booklets of the "Doctrine and Life Series."

The Lord is Near. Scattered reflections for those getting on in years. By Msgr. Richaud, Archbishop of Bordeaux. Translated by Ronald Matthews. Pp. 48. Paper 90c.

Our Lady in Human Life. By Paul Doncoeur. Translated by Michael Day, C. O. Pp. 43. Paper 90c.

The Christian Meaning of Hope. By Roger Hasseveldt. Pp. 46. Paper 90c.

Prayer and the Present Moment. Some thoughts on the teaching of St. Thérèse of Lisieux. By Michael Day, C. O. Pp. 48. Paper 90c.

The Catholic Church and Salvation in the Light of Recent Pronouncements by the Holy See. By Msgr. Joseph Clifford Fenton. One of the more difficult dogmas of our Faith states that there is no salvation outside the Catholic Church. Many laymen and even many theologians have misinterpreted this dogma either by exaggerating its meaning or, more commonly, by reducing it to a mere formula. In this volume the author studies the whole question of salvation and shows clearly what is the mind of the Church on this question. He also shows how the false interpretations arose. The book is an excellent example of clear exposition. Pp. 190. \$3.25.

BOOK ANNOUNCEMENTS

The Gospel of St. Luke. By Joseph Dillersberger. The doctor from Salzburg devoutly studies the text of the beloved physician, and his application results in these eye-opening insights useful for the morning meditation as well as for spiritual reading. Translated from the German. Pp. x, 558. \$5.75.

The Primacy of Love. By August Adam. Translated by E. C. Noonan. This book is a contribution to pastoral theology. The thesis of the author is that false emphasis has been and still is being placed on sins against chastity. To single out the sixth commandment as the one where there is no *parvitas materiae* is an illustration of such false emphasis. He disagrees emphatically with St. Alphonsus Liguori when the latter states that the majority of souls go to hell because of sins against chastity. Without minimizing the gravity of such sins, he points out that there are many other sins which are far more grievous. Pp. 217. \$3.25.

SHEED AND WARD, 840 Broadway, New York 3, New York.

A Guide to the City of God. By Marthinus Versfeld. The author presents the modern reader with a valuable introduction to many of the great issues which St. Augustine discusses in his most famous work, *The City of God*. These topics include such discussions as the theology of history and its interpretation, secular and Christian ideas of happiness, and the question of heaven and hell. The appendix on the Christology and the ecclesiology of *The City of God* gives a valuable background for the reader of Augustine's writings on these important issues. Objection can perhaps be made to the comprehensive title. This guidebook does not conduct the reader through books one to ten—and most people can lose themselves in only half a city. Pp. 141. \$3.00.

Retreat for Priests. By Ronald Knox. New printing. Pp. 186. \$3.00.

Catholicism. By Henri de Lubac, S.J. New printing. Father Ignace Lepp in *From Karl Marx to Jesus Christ* says of it, "I still think that Père de Lubac has written the best of all syntheses of Christianity, a synthesis which is both completely faithful to the original inspiration of the Christian faith and perfectly designed to meet the educated man's needs of heart and mind in our own day. Few thinkers have ever shown so clearly the bond between the eternal and the actual." Pp. xiv, 283. \$4.00.

Pius XII's Allocution to Cloistered Contemplatives

Translated by Frank C. Brennan, S.J.

[The first part of this allocution was published in the January issue of the REVIEW FOR RELIGIOUS; the last part will be published in the May issue. The successive parts of the allocution were broadcast by Pius XII on July 19, July 26, and August 2, 1958. The official text is to be found in *Acta Apostolicae Sedis* (AAS), v. 50 (1958), pp. 562-86. All divisions and subtitles in the translation are also found in the official text.]

PART II: KNOW THE CONTEMPLATIVE LIFE

SINCE WE SUMMARIZED the first part of Our allocution by saying: "Know what you are," We might give this second part the title: "Love what you are." This love will lead you, beloved daughters, along your own proper way to the God who addresses to you a personal appeal. We will here successively examine the principal motives for loving the contemplative life, the attitude with which you ought to regard it, and the particular traits which should characterize your attachment to it.

Motives and Sources of Love for the Contemplative Life

Love is strong only if its object is lovable in the fullest sense, only, that is, if it is good in itself and capable of communicating that goodness. But is not God the supreme good, both in Himself and in His works—in the work of creation and especially in the redemptive work which reveals the Father's love for mankind? "By this hath the love of God appeared towards us," writes St. John, "because God hath sent His only begotten Son into the world that we may live by Him."¹ How can man respond to this astonishing proof of the divine love save by accepting it humbly and totally? "We have known the love which God hath for us," continues St. John, "and we have believed in it. God is love; whoever abideth in love, abideth in God, and God in him."² Such is the essence of the contempla-

¹ I Jn 4:9.

² *Ibid.*, 4:16.

tive life: to live in God by charity so that God may live in you. Indeed, your daily efforts have no other purpose but that of putting your mind and heart always more intimately in contact with the Lord who reveals Himself to you and who invites you to take part in His work of redemption, in His cross, and in the spreading of His Church. This holds for all Christians, but more particularly for those who are engaged in a state of perfection. Here again the ways of God will vary. Your religious profession, together with the contemplative life which you have chosen, consecrates you more exclusively to this search after divine union according to the particular spirit of your order and according to the personal graces which the Lord gives you. Let your love then go out to the contemplative life with all its distinctive claims, since it leads you to the perfection of charity and holds you in its radiance.

Other motives, although not so important, can nevertheless help to confirm and strengthen your interior conviction. These can be found in the Scriptures, in the attitude of the Church towards the contemplative life, and in the fruits which this life has yielded. Without doubt, the scriptural passages and the truths which We will point out have an import which goes quite beyond the domain of the contemplative life; but they do apply to it in a way that is unique, and they will certainly go far toward purifying and confirming the love which you have for your vocation.

The Scriptures contain many passages concerning the consecration of man to God and to Christ. These texts, so full of significance, will reveal their hidden meanings only to those who explore them diligently and meditate on them prayerfully. The same Holy Spirit who inspired their composition continues through them to manifest the intensity of the contemplative vocation and the riches which it contains.

"Thou shalt love the Lord thy God. . . . This is the greatest and the first commandment."³

³ Mt 22:37-38.

"The unmarried woman and the virgin think about the things of the Lord."⁴

"These follow the Lamb wherever He goes."⁵

"Now this is everlasting life, that they may know Thee, the only true God, and Him whom Thou has sent, Jesus Christ."⁶

Elsewhere the Scriptures speak of the treasures hidden in Jesus Christ, our Lord and our God—treasures which come from His boundless love for us and which persevering contemplation little by little unveils.

"The Word was God. . . . The Word was made flesh. . . . And we saw His glory."⁷

"Thou art the Christ, the Son of the living God."⁸

"My Lord and my God."⁹

The contemplative nun is well acquainted with the crucified Lord and with the cross which she takes each day into her hands. She often recalls the words of Saint Paul: "I am crucified with Christ. . . . Christ lives in me. . . . Christ who loved me and gave Himself up for me."¹⁰ "Who shall separate us from the love of Christ? . . . I am sure that neither death nor life, nor angels, nor any other creature will be able to separate us from the love of God which is in Christ Jesus our Lord."¹¹

The works of penance and of mortification which form part of the contemplative life fulfill the words of Saint Paul: "What is lacking in the sufferings of Christ, I fill up in my flesh for His body, which is the Church."¹²

Such scriptural texts will fill the contemplative soul who meditates on them with a profound joy and will bind that

⁴ I Cor 7:34.

⁵ Apoc 14:4.

⁶ Jn 17:3.

⁷ Jn 1:1-14.

⁸ Mt 16:17.

⁹ Jn 20:28.

¹⁰ Gal 2:19-20.

¹¹ Rom 8:35, 38-39.

¹² Col 1:24.

soul more intimately to God and to Christ. They invite the soul to embrace and lovingly to practice a vocation which leads unwaveringly to the love of God and of His incarnate Son.

Since the Church speaks of the contemplative life as eminently worthy of esteem; since she approves it with all her authority and confers numerous privileges on it; since she dignifies its inauguration with a solemn liturgical ceremony and surrounds it with abundant protective measures; one can certainly see in all this a clear proof of her esteem for this life and thereby gain a weighty motive for being devoted to it. Among countless ecclesiastical documents concerned with the contemplative life, We will mention only three: the apostolic constitution *Sponsa Christi*, the blessing and consecration of virgins in the *Roman Pontifical* (whose ancient and solemn formulas are reserved to contemplative nuns by Article III, paragraph 3 of the constitution *Sponsa Christi*), and the encyclical *Sacra virginitas* of March 25, 1954.¹³

The apostolic constitution *Sponsa Christi* shows in its historical part the high esteem in which the Church holds the state of virginity and of cloistered contemplation. The document recalls "the sentiments of esteem and of love which the Church has always nourished for virgins consecrated to God," from the very beginning of her existence. As we have pointed out, the constitution insists on the importance of contemplation to which all other monastic observances are subordinate.

From the consecration of virgins let us note the words which the bishop addresses to the candidates when presenting them with the habit and the insignia of their estate: "I unite you as a spouse to Jesus Christ, Son of the Almighty Father, that He may preserve you without fault! Receive then the ring of fidelity, the seal of the Holy Spirit, that you may be called the spouse of God, and after serving Him faithfully, be crowned for all eternity."¹⁴

¹³ AAS, 46 (1954), 161-91.

¹⁴ *Pontificale Romanum*, De benedictione et consecratione virginum.

In the first section of the encyclical *Sacra virginitas* the excellence of virginity is treated. The encyclical proves this excellence first of all by referring to the Gospels and, in fact, to the very words of Christ Himself; and secondly, by recalling Saint Paul's doctrine on virginity chosen out of love for God. The encyclical likewise cites Saint Cyprian and Saint Augustine, who point up the powerful effects of such virginity; and it stresses the importance of the vow which gives this virginity the strength of a virtue. The superiority of virginity over marriage, the many divine blessings which it merits, and the wonderful fruits which it produces are all discussed in the same encyclical. These fruits of the contemplative life, which are also treated in the apostolic constitution *Sponsa Christi*, merit special consideration because their realization will awaken in you a yet deeper and more resolute devotion to your contemplative vocation. We might expatiate in great detail on the lives of the great contemplative saints, Saint Teresa of Avila, for example, or Saint Therese of the Child Jesus, both Carmelites. But We prefer to concern Ourselves with your personal experience and with your community life.

The contemplative nun who is devoted wholeheartedly and sincerely to her life does not fail to perceive and relish in herself the fruits of her efforts. While outwardly her life unfolds in a pattern fixed by the order of the day and by the exercises of the rule, inwardly she matures and deepens her life by passing through successive periods of consolation and trial, of enlightenment and obscurity, which leave intact her intimate union with God. Thus in spite of obstacles from within and from without, in spite of failures and weaknesses, she goes forward, confident of God's help, until there comes that hour—often unexpectedly—when she hears the words: "Behold the Bridegroom is coming, go forth and meet Him."¹⁵

We urge each of you individually to apply yourselves with all your strength to the duties of your state in life as contempla-

¹⁵ Mt 25:6.

tives. Thus will you experience its effects more and find in that experience a further motive for being more faithful and devoted. We would have you guard yourselves against discouragement and meanness of soul. Undoubtedly you must give full cooperation to grace in warring against your faults and in practicing virtue; but leave to God all care for your growth and increase. It is He who, at the right moment, "will perfect, strengthen, and establish you."¹⁶ With these dispositions you can go forward, supported by divine power and filled with abundant joy at having been chosen for this life.

Your personal experiences will be enriched by observations which you can make in your own community. If, instead of dwelling on the inevitable faults and weakness of human nature, you rather consider the sincere efforts of others to fulfill their religious ideal, you will easily come to realize the radiance of their interior life and of their union with God. Likewise, in the small details of community life you will admire their fraternal charity which flows directly from their love of Christ Whom they see in the members of His Mystical Body. The splendor of this charity, so often hidden during life, is revealed—sometimes brilliantly and suddenly—once death has affixed its mark; it is then that you will be able to sing with the Psalmist: "Surely, the just receives his reward."¹⁷

Attitude Toward the Contemplative Life

Now that We have considered the motives which impel you to love the contemplative life, We shall speak to you of the attitude which fidelity to this loves demands. Already in the first part of this discourse, We have emphasized the importance of "interior contemplation" and the precedence which it takes over other elements which are necessary as means to it: the cloister; exercises of piety, prayer, and mortification; and work. We will consider here how the contemplative nun should meet this ensemble of obligations.

¹⁶ I Pet 5:10.

¹⁷ Ps 57:12.

It is clear, in the first place, that a sincere devotion to the religious life excludes all legalism, that is, the temptation to be bound by the letter of the law without fully accepting its spirit. Such an attitude would be unworthy of those who bear the title of spouse of Christ and who wish to serve Him with a disinterested love.

Scarcely more acceptable would be a type of eclecticism, an entirely subjective selection of certain obligations to which one submits while ignoring others. No right-thinking order would receive a candidate who would try to observe only a part of the rules and constitutions.

The contemplative life is austere. Human sensibility does not submit to it without resistance, but the desire of giving oneself wholly to God willingly embraces works of penance and continual self-renunciation. The contemplative nun, inflamed with zeal for her vocation, can apply to herself the words which the Apostle of the Gentiles addressed to the Christian community: "For I betrothed you to one spouse, that I might present you a chaste virgin to Christ"¹⁸ and—We can add—"to Christ crucified." The nun who is faithful to her vocation will always take as the rule of her interior life Saint Paul's words: "What is lacking of the sufferings of Christ I fill up in my flesh for His body, which is the Church."¹⁹ Such is the law of true love and to it the famous remark of Saint Augustine gives testimony: "There is no suffering for one who loves; but for the one who does not love, every bit of suffering is unbearable."²⁰

Work forms part of the contemplative life. The ancient monastic law, "pray and work," has not ceased to be wise and necessary. Some work is required of human nature. Man has many spiritual and physical powers which he must use to provide for his subsistence, to improve his living conditions.

¹⁸ II Cor 11:2.

¹⁹ Col 1:24.

²⁰ In Ioannis evangelium tractatus, 48, 10, 1; Migne, PL, v. 35, col. 1741.

and to increase his knowledge and skills. For thirty years our Lord led at Nazareth a life of labor; during His apostolic ministry He was likewise subject to much physical fatigue. Saint Paul writes very incisively about this to the Thessalonians: "If any man will not work, neither let him eat. For we have heard that some among you are doing no work."²¹ He adds that he himself works with his hands in order to make a living and to avoid being a burden to his fellow Christians.²² This duty of contemplative nuns to work for their living is stressed several times by the apostolic constitution *Sponsa Christi*. From this it follows that whoever gives herself without reserve to the contemplative life, will also fully submit to this law of labor.

Positive prescriptions of ecclesiastical law with regard to the canonical contemplative life are numerous. Even though some of them are of minor importance, all of them should be observed. Our Lord has clearly said that "whoever does away with one of these least commandments, and so teaches men, shall be called least in the kingdom of heaven; but whoever carries them out and teaches them, he shall be called great in the kingdom of heaven."²³ "I have not come to destroy the law, but to fulfill it."²⁴ Whoever loves the contemplative life will consider this delicacy of conscience and this fidelity to the least detail a most precious duty.

On the other hand, one must avoid narrowness of both mind and heart. The liberty of the interior man is positively willed by God: "For you have been called to liberty; only do not use liberty as an occasion for sensuality."²⁵ "Therefore we remain free in virtue of the freedom wherewith Christ has made us free."²⁶ The liberty of Christ, which the Apostle here extols, gives us power to accomplish works of the spirit as opposed to works of the flesh. Such works are charity,

²¹ II Thess 3:10-11.

²² See Acts 20:34; 18:3.

²³ Mt 5:19.

²⁴ *Ibid.*, 5:17.

²⁵ Gal 5:13.

²⁶ *Ibid.*, 5:1.

joy, peace, long life, the spirit of service, generosity, faith in others, kindness, self-control—"Against such things there is no law."²⁷ Even before the time of Saint Paul, Christ had spoken of the meaning of Christian liberty in a still more emphatic way: "The Sabbath was made for man, and not man for the Sabbath."²⁸ Since our Lord did not hesitate to speak in this way, one can say in general that the law is for man, and not man for the law. This does not suppress one's obligation to observe the law, but it safeguards the freedom and the peace of the interior man. The extent of every law should be exactly understood, according as to whether it is divine or human, essential or accidental. To place the law above man as an absolute and not as a means whereby he attains his end is an error. Jesus had said of the Pharisees: "They bind together heavy and oppressive burdens and lay them on men's shoulders."²⁹ We are convinced that a nun sincerely devoted to the contemplative life will have no difficulty reconciling this delicacy of conscience in the observance of her rule and the performance of her duties with that peace which results from the tranquillity of liberty of the interior being. You will submit to the rules by observing them, but you will rise above them by living united to the Spirit of God and to His love.

Characteristics of This Attitude

We should like to add a word concerning the characteristics which ought to distinguish your interior attitude.

In a nun one expects to find first of all simplicity and humility; love for the contemplative life should exclude every desire of being noticed, admired, or esteemed. In His Sermon on the Mount, our Lord severely reprimanded the Pharisees for their desire to be noticed by others.³⁰ If you remain hidden, you will avoid psychological difficulties which are more

²⁷ *Ibid.*, 5:23.

²⁸ Mk 2:28.

²⁹ Mt 23:4.

³⁰ Mt 6:1-6, 16-18.

frequent among women and more readily take hold of the feminine temperament.

We have treated the contemplative life as an ascent to God in which you offer to Him your mind and your heart. This self-giving, inspired by supernatural motives, will be nourished by the theological virtues of faith, hope, and charity, which alone support an authentic love of contemplation. These virtues will give your contemplation a genuinely Christian character so that it will not seem just a psychological phenomenon which comparative religious history finds among the most diverse peoples and in every age.

In order to confirm the purity and sincerity of your charity, it will suffice to remind you of the celebrated description which Saint Paul gives of this virtue in the thirteenth chapter of his *First Epistle to the Corinthians*—a passage on which you have already meditated often. Would that your daily lives might always progressively approach more closely the ideal set down in that justly famous chapter.

Generous devotion can not accommodate itself to constant tension, to a continual battle against almost insupportable obligations which one would reject if possible. It is indeed possible for God to permit a trial of this sort for some time in order to purify the soul. But it can also happen that such a state of mind results in a serious fall, in internal or external catastrophe.

We will not consider the cases involving nervous or psychotic factors. Here We are thinking of normal persons, of nuns to whom this has already happened or is likely to happen. There can be no question of entering into a study of diagnosis or of therapy or of prognosis for such cases. But We have just indicated a psychic factor, a characteristic trait of the fervent practice of perfection which is capable of preventing such mishaps. It is the conscious and joyful acceptance by a nun of the life of each day. It is the optimism, not at all frenzied, but tranquil and solid, of our Lord who said: "I am

not alone, but My Father is with Me."³¹ It is the indestructible confidence of the contemplative in Him who said: "Come to Me all you who labor and are heavily burdened, and I will refresh you."³² These considerations and these sentiments determine the interior attitude of the contemplative. She knows by experience what she ought to do; and she wishes to order her life according to the words of the Apostle who said: "God loves the joyful giver."³³ What Saint Paul wrote to the Corinthians concerning the material goods destined for the poor of Jerusalem she understands in the much larger sense of the gift of all one's being and one's every exterior action. Joy and happiness are the traits characteristic of a sincere gift of oneself. We are conscious of this in reading the **First Epistle of Saint Peter**. He presupposes and observes this joy and happiness among the Christians to whom he writes and who are already turned toward Christ: "Him, though you have not seen, you love. In Him, though you do not see Him, yet believing, you exult with a joy unspeakable and triumphant; receiving as the final issue of your faith, the salvation of your souls."³⁴

To each of you We say: Let the faith, hope, and charity of Christ give you something of that joy which Peter observed among the Christians to whom he wrote. At the end of his epistle he returns to the same theme, exhorting the Christians to think of earthly sadness as inseparable from life in this world and as a means of reaching eternal glory: "Cast all your anxiety upon Him; when you have suffered a little while, He will perfect, strengthen, and establish you."³⁵ It is the very idea which Saint Augustine expresses toward the end of his **City of God**. This earthly life with all its bitterness will pass away; we will then go to God, and our joy in possessing Him

³¹ See Jn 16:32.

³² Mt 11:28.

³³ II Cor 9:7.

³⁴ I Pet 1:8-9.

³⁵ *Ibid.*, 5:7-10.

will not pass away. "Ibi vacabimus, et videbimus; videbimus et amabimus; amabimus et laudabimus. Ecce quod erit in fine sine fine"³⁶ ["There we shall rest and we shall look; we shall look and we shall love; we shall love and we shall praise; behold what there shall be in the end and without end"].

Such should be the thoughts which sustain your life and give you the strength to live it with courage until the end without growing tired or discouraged, and thus to offer up to God a clean and perfect oblation.

³⁶ *De civitate Dei*, 22, 30, 5; Migne, PL, v. 41, col. 804.

Practice of the Holy See

Joseph F. Gallen, S.J.

CANON 509, § 1, obliges all superiors to inform their subjects of all decrees of the Holy See concerning religious and to enforce such decrees. The activity and mind and will of the Holy See are also revealed, and sometimes in a more practical manner, by approved constitutions and communications addressed to individual religious institutes. An article drawn from these sources was published in the REVIEW FOR RELIGIOUS in 1953.¹ This article is based on the same sources concerning lay institutes from January 1, 1954. The order of material followed in the article is the usual order of the chapters of constitutions of lay institutes. This is the first part of a series of three.

1. Nature, purpose, and spirit. (a) **Petitioning pontifical status.** It has been declared and explained many times in the REVIEW FOR RELIGIOUS that it is the sense of canon law and the mind and will of the Holy See that a diocesan congregation should become pontifical; that a diocesan congregation is only in an initial, temporary, and probationary state; and that the petitioning of pontifical approval should not be unduly delayed.² The intrinsic reasons for seeking pontifical approval were also given,³ as also the necessary conditions and formalities.⁴ In 1957 twenty-four congregations received the decree of praise from the Holy See, of which six were from the United States. Eighteen congregations were definitively approved, but only two were from the United States.⁵ It was not a poor year, and we can hope that the accurate idea of pontifical approval is finally being grasped. The difficult birth of this idea is evident from a mere glance at some of the

¹ REVIEW FOR RELIGIOUS, 12-1953-252-72; 285-90.

² *Ibid.*, 9-1950-57-68; 10-1951-22; 11-1952-13-14; 12-1953-253-54; 15-1956-326.

³ *Ibid.*, 9-1950-68.

⁴ *Ibid.*, 11-1952-14; 12-1953-253-54.

⁵ L'Attività della Santa Sede nel 1957, 124-25.

institutes approved in 1957. Without any research, I know that one of these came into existence only in 1929, another is over a century old, and a third is just under a century. A hundred years is a long time to be on probation, especially when it is completely voluntary. (b) **The union of religious institutes.** In any part of the world, and also in the United States, it is possible to find religious institutes, especially of sisters, that have been in serious difficulties for many years, for example, they are small, receive few applications from candidates, are in financial difficulties, and lack a personnel sufficient in number and competence to carry out properly the works of the institute. Not all of these reasons are found in every case, and they vary in degree; sometimes there are other reasons also. The well-being and at times the salvation of such an institute is to unite with another similar but flourishing institute. Such unions are occurring. A rescript effecting a union of this type gives the following information: Recourse must be made to the Holy See for a union, since it implies the extinction of one religious institute (c. 493). The consent of both institutes is necessary, and the opinion of the interested local ordinaries is requested. The union effects the extinction of the first institute; and its members, houses, and property appertain to the second institute. Evidently these persons are henceforth to be governed and the property administered according to the constitutions of the second institute. The intention of the donor in any property given or bequeathed to the first institute is respected, and the canons concerning the dowries must be observed. The members of the first institute pass to the second in the same class, if there are various classes, and with the same rights of profession that they had in their former institute. Each of these is to sign freely a document in which he declares that he wishes to be a member of the second institute. Any religious who refuses to become a member of the second institute is to request an indult of secularization or a transfer to another institute, according to the norms of canon law. All unions evidently demand a sufficiently pro-

longed period of careful and prudent preparation.⁶ Unions are also occurring among flourishing institutes, for example, those that have the same origin, spirit, and constitutions. The Holy See has on several occasions manifested its desire of such a union to particular institutes.⁷ (c) **Federation of nuns.** A huge proportion of the monasteries of nuns in the world have been federated or are in the process of federation. There are two such federations in the United States. Authoritative statistics, including 1957, list no other federations in the United States nor any in the state of preparation.⁸ Their absence is very conspicuous. The preliminary approaches to a federation have been made in some cases, and one federation appears to be near completion. It has been emphasized in the REVIEW FOR RELIGIOUS that the Holy See favors federations.⁹ (d) **Auxiliaries.** A congregation of sisters, whose mother house is in Italy, has affiliated to itself a new and distinctive type of auxiliaries. These are secular women who are sincerely desirous of a state of perfection in the spirit of this congregation but, for various reasons, are prevented from living its constitutions completely and fulfilling all its obligations, especially those of common life. The purpose of these auxiliaries is their own sanctification and collaboration with the sisters in the apostolate, especially in education, catechetics, and in works that the religious cannot personally accomplish because of their state and life of withdrawal from the world. The auxiliaries are of two classes. 1° **Auxiliary Oblates.** These constitute a secular institute, and therefore they profess and consecrate themselves to complete Christian perfection in a determined regime of life. 2° **Aggregated Auxiliaries.** These form only a pious union or association, with more limited spiritual and apostolic duties and a less strict bond of union with the religious institute. All the auxiliaries share in the prayers and good works of the congregation

⁶ Cf. A. Bocquet, *L'Année Canonique*, 4-1956-9-20.

⁷ Cf. J. Fohl, *ibid.*, 187.

⁸ *Commentarium Pro Religiosis*, 38-1957-371-73; cf. J. Fohl, *L'Année Canonique*, 4-1956-185-86.

⁹ REVIEW FOR RELIGIOUS, 12-1953-288; 15-1956-326-27.

of sisters. Neither class has a distinctive dress, but they simply adhere to the traditional norms of gravity and Christian modesty.

2. Members and precedence. At least seven congregations of sisters abolished the class of lay sister. The Sacred Congregation of Religious readily grants an indult permitting all the lay sisters of a congregation to pass into the one class of sisters prescribed by the revised constitutions, without the need of a new noviceship or profession and with all rights, as if they had been admitted to this one class from the beginning. This change demands the correction of all articles of the constitutions that specify or imply a distinction of classes. Requests to the Holy See for suppression of the class of lay sisters from monasteries and orders of nuns receive varying replies according to the tradition of the order. One monastery of nuns began to take extern sisters. Two sets of constitutions recently approved contain the statement that all the sisters are to assist in the common household duties.

3. The religious habit. A few congregations of sisters simplified their religious habit. This is praiseworthy, but almost none of the changes were as complete as they evidently should have been, and no change is in any danger of being termed radical. One set of constitutions states that, when the white habit is worn in hot countries, a cloth cincture may be substituted for the usual black leather cincture. Complaints have been made about the use of a leather cincture during the summer. In any thorough study of adaptation and simplification, the color of the habit should not be ignored. Is a black habit adapted to the summer heat of the United States? It is amusing to reflect that a white habit is common in Oriental countries, yet both Orientals and Americans who have been in the Orient attest that our summer heat is more oppressive. Another set of constitutions declares that white shoes may be worn with the white habit. This right follows as a complement of the white habit, unless it is expressly forbidden by the con-

stitutions. Some authors on renovation and adaptation have emphasized that excessive external distinctions should be removed from the class of lay brothers and lay sisters. One of these seems to be the white veil that is worn by professed lay sisters in at least very many monasteries of nuns. One purely contemplative monastery received permission to change this white veil to a black veil. A few superioresses of nuns are anything but hostile to reasonable adaptation. Several constitutions continue to specify a choir mantle of serge. Why this purely ceremonial garb should be of heavy material is incomprehensible to me.

Formerly constitutions commonly forbade any change in the habit without the permission of the Holy See. In some later constitutions, this permission was confined to a change in the form or color.¹⁰ Two sets of constitutions recently approved state: "No general or permanent change in the form or color of the habit may be made without the permission of the Holy See." "No permanent, substantial, or general changes may be made in the habit without the permission of the Holy See." I believe we may hold that the permission of the Holy See is required only for a substantial change in the external appearance of the habit. Any change that does not modify this external appearance at all, as is true at least most frequently in a mere change of material, or that only accidentally modifies the external appearance may be made by the superior general with at least the advice of his council.

4. **The dowry.** One congregation received permission to borrow \$100,000 from the dowry fund. As is true of any other debt, this amount is to be repaid within a reasonable time (c. 536, § 5). Canon 549 forbids any institute whatever, without a dispensation from the Holy See, to spend the capital of even part of one dowry for any purpose whatsoever, even for the erection of a building or the payment of a debt, before the death of the religious. Reasons such as those just cited

¹⁰ *Ibid.*, 12-1953-257.

justify a petition to the Holy See to use the capital sum of the dowries. This capital sum must be restored to any religious who definitively leaves her institute (c. 551, § 1).¹¹ The practice of the Holy See has been to impose the obligation of restoring the amount expended; but one institute informs me that it has been granted a wider indult, that is, to use dowry funds throughout the institute for building purposes provided the provinces have sufficient funds at their disposal to return the dowries of religious who might leave.

5. **The postulancy.** The duration of the postulancy has assumed greater moment in recent years because of the educational program for the young religious. The general desire in the United States is for a postulancy that will not preclude a full scholastic year. Provision has been made for this in two sets of constitutions recently approved by the Holy See: "Candidates before being admitted to the noviceship shall make a postulancy of not less than six complete months and not more than a year." "The time prescribed for the postulancy is one full year. The aspirant is admitted by the provincial superior who may, for a just reason, prolong the prescribed time, but not beyond six months. For a grave reason, the superior general may, with the consent of her council, abbreviate the prescribed time of postulancy, but not beyond six months." Canon 539, § 1 commands a postulancy of at least six months; and I see no reason why an abbreviation of a postulancy of a year requires a greater reason than its prolongation beyond a year. I prefer the latter article but believe that it should have read as follows: The time prescribed for the postulancy is a full year. For a just reason, the superior general (or the higher superior), with the advice of his council, may abbreviate or prolong this time, but not beyond six months in either case.

6. **The noviceship.** (a) **Canonical impediments.** Dispensations were granted to two married women to enter a mon-

¹¹ *Ibid.*, 16-1957-164.

astery of nuns. Both were converts and both had been divorced. I have a typed copy of the rescript of only one of these cases. This prescribes a longer postulancy, that is, of a year and with the usual right of prolonging it for another six months. (b) **Manner of beginning.** In the former practice of the Holy See, the constitutions were usually worded: "The canonical year begins with the reception of the habit." The wording was later changed to: "The canonical year ordinarily begins with the reception of the habit." Constitutions approved within the last few years are more commonly phrased: "The canonical year begins with the reception of the habit or in any other manner determined by the superior general, provided in the latter case that its inception is recorded in writing." I see no reason why the different determination could not have been granted also to other higher superiors, for example, provincials. The superior general may certainly habitually delegate the faculty of making a different determination to these other higher superiors or even to other religious, for example, to the local superior of the novitiate house. The new wording simply gives a superior greater facility in permitting the beginning of a one-year noviceship on the day before the ceremony of the reception of the habit and also, irrespective of the duration of the noviceship, in permitting the beginning of the noviceship on the same day as the other members of a group to a postulant who cannot attend the ceremony, for example, because of sickness. This entire matter was explained in the REVIEW FOR RELIGIOUS, 15-1956-222-24. (c) **Duration.** At least one congregation of sisters changed its noviceship of one year to two years. Of greater interest is the fact that a purely contemplative monastery of nuns and a proposed federation of nuns have done the same thing. The historical reason for the longer noviceship of two years is that religious who have an active end were believed to require a longer and more solid spiritual formation. However, it can be maintained that a contemplative vocation is more difficult to discern; and it can certainly be doubted that it requires a less prolonged or less

skilled formation. (d) **Dispensations from the second year.** Rescripts from the Sacred Congregation of Religious dispensing from any part of the second year contain the following conditions: "That the novices make a written request for the abbreviation of their noviceship, that these written requests and the rescript be preserved in the files, and that mention of the requests and of the rescript be made in the register of professions." (e) **Separation of novices from the professed.** Canon 564, § 1 commands that the novices are as far as possible to dwell in a part of the house distinct from the quarters of the professed. The same canon enacts that there is to be no communication between the professed and the novices without a special reason and the permission of either the local or higher superior or the master of novices. This strict prohibition is to be observed also when there are but very few novices. It is to be remembered that those who have taken temporary vows are professed, not novices. They must therefore be separated from the novices in place and in communication. This applies also to the monasteries of nuns. This canon is inserted in the constitutions of nuns by the Holy See, and the quinquennial report (q. 87) for independent monasteries explicitly asks whether the separation both in place and communication is observed.¹² One purely contemplative monastery of nuns received an indult in 1955 permitting the professed of temporary vows to remain in the novitiate for further training under the mistress of novices. A proposed federation of nuns has included the same prescription in its constitutions. (f) **Physical exercise.** The constitutions of a congregation of sisters approved in 1954 contain the prudent provision that the novices ought also to take physical exercise so that the recreation will benefit both body and mind. (g) **Profession in danger of death.** Admission to this profession has been reserved in the past to higher superiors, the superior of the novitiate house, and their delegates. Two sets of constitutions, approved in

¹² *Ibid.*, 11-1952-157-58.

1955 and 1956, introduce a welcome change by assigning the admission to, "the mistress of novices, any other superior, and their delegates." Since the mistress of novices is not a superior in the proper sense of the word, it would have been better to have phrased the article, any superior, the mistress of novices, and their delegates. The master or mistress of novices is the one most likely to be present in such circumstances, and a second-year novice may be outside the novitiate house. If the constitutions contain the former wording, higher superiors may and should delegate their faculty habitually to all other superiors and to the master or mistress of novices. (h) **Vacation outside the novitiate house.** Two congregations received indults permitting the novices to spend about fifteen days a year in a country house of the congregation under the direction of the master of novices.

(The rest of this article will appear in the May and July issues.)

Less Me

Conan McCreary, O.F.M.Cap.

WE ARE almost always talking to somebody. Often during the day we speak to our neighbors, and in prayer we talk to God. However, most frequently we are conversing with ourselves. Our ideas come to our consciousness through words formed in our minds, and these words make up a more or less constant interior conversation with ourselves. This interior monologue is quite natural, and it serves many good purposes. It helps us to think more clearly and concretely. It helps us also to provide for the next moment. "Let's see, what shall I do next?" we ask ourselves. Then we await our own reply, "I think that I'll clean off my desk."

There is more to this interior conversation than at first appears. It can be an indication of our spiritual worth. When most of our monologue is spent on our own interests, we tend to become self-centered. When it is turned more to God and Christ and His interests, we tend to become theocentric or Christocentric. One great secret of the interior life is to turn our interior conversation away from ourselves and to turn it to God. "How can we pray to Him unless we are with Him? How can we be with Him unless we are often thinking of Him?" Brother Lawrence of the Resurrection, O.C.D., asks so logically.¹ St. John the Baptist's words, "He must increase, but I must decrease" (Jn 3:30), can hardly be more aptly applied than to our interior conversation.

How many times do not our rules or constitutions or by-laws exhort us to recollection. Yet, how often do we not have reason for embarrassment in the face of our feeble interior prayer. While urged to "direct every thought to God alone

¹ Brother Lawrence of the Resurrection, *The Practice of the Presence of God* (London: Burns, Oates and Washbourne, Ltd., 1926), p. 38.

with every possible yearning of love,"² we find ourselves not just a little short of the ideal.

The saints and the proficient in the spiritual life find their interior conversation with God one of their greatest joys. For them, ordinarily, no system is necessary. Recollection is simply the response to the presence of their beloved. Thomas of Celano wrote of St. Francis: "... he would often speak with his Lord in words. There [in solitary places] he would make answer to his Judge, there entreat his Father, there rejoice with the Bridegroom. And in order that he might make the whole marrow of his being a whole-burnt offering in manifold ways, he would set before his eyes in manifold ways Him who is supremely simple. Often with lips unmoved he would ruminate within, and, drawing outward things inward, would uplift his spirit on high. And so the whole man, not so much praying, as having become a living prayer, concentrated his whole attention and affection on the one thing which he was seeking from the Lord."³

For the less proficient in the spiritual life, recollection, though an undeniable joy, is often a burden. Not as spontaneous as the saints, we find ourselves at a loss for words before God, not from awe, but from lack of something to say that is worthwhile and attractive. If the saints run in the path of prayer, perhaps we can describe our way of interior prayer as a limping. We try to get along; we try to speak more with God, but how far we are from being the athletes of the spiritual life that St. Paul would have us be!

If we have not yet been healed of our spiritual lameness by the name of Jesus (Acts 3:6), then it would not be out of place for us to use a cane to help us walk interiorly with God. Using a cane is much better than sitting still. Of course, a

² *Constitutions of the Capuchin Friars Minor of Saint Francis* (Detroit: 1945), art. 90.

³ Brother Thomas of Celano, *The Lives of S. Francis of Assisi* (London: Methuen and Co., 1908), pp. 233-234.

cane is only a substitute for a better thing. When the better thing comes (that is, the spontaneous conversation with God in love) it is time to lay aside the substitute.

Taking our cue from the Precursor, who wanted Christ to grow greater and himself to become less, we might use the mnemonic line **LESS ME** as a cane, a means of giving us something to say to God in recollection. Each letter stands for a topic of conversation. The topics are merely suggested in the scope of this article. Not much imagination is required to expand each point according to personal tastes or needs.

L stands for **Lady**, our Blessed Mother. It is always fitting to begin our recollection with her; we can either speak to her personally, or we can speak to our Lord about her.

E stands for **Eucharist**. This may remind us of our reception of Holy Communion in the morning, and we can renew our affections; or, we may use it as an occasion of making a spiritual communion.

S stands for **Spirit**, the Holy Spirit who dwells as guest in the center of our hearts: the very love of the Father and Son!

S stands for **secret**. This can mean our little secret of reaching out to God often during the day, our favorite ejaculation as, "All for You, Jesus!" It can also mean our nosegay for this day.

M stands for **meditation**; we have here an opportunity to renew the affections and resolutions of our morning meditation.

E stands for **examen**, that is, the subject of our particular examen with all its difficulties, which we can talk over with our divine model.

This system, while it embraces many of the major subjects that spiritual writers recommend for recollection, is certainly not everything. But it is **something**. It is a definite step

toward turning our interior conversation to God. It is a help for us to make our exteriorly silent moments interiorly joyful and fruitful. The objective of a system of recollection is to dispose ourselves for two of God's most precious gifts: the consciousness of His presence and the spirit of prayer. When St. Paul exhorted the Ephesians to be interior men, he gave them a promise of great things. He told them that they would come "to know Christ's love which surpasses knowledge" and that they would be filled with the fullness of God (Eph 3:19). As Christ continues to increase in us and in our interior conversation, we will come to know more and more what St. Paul meant.

SOME BOOKS RECEIVED

[Only books sent directly to the Book Review Editor, West Baden College, West Baden Springs, Indiana, are included in our Reviews and Announcements. The following books were sent to St. Marys.]

The Graces of Christmas. By Bernard Wuellner, S.J. The Bruce Publishing Company, Milwaukee 1, Wisconsin. \$3.00.

What Is a Saint? By Jacques Douillet. Translated by Donald Attwater. Hawthorn Books, 70 Fifth Avenue, New York 11, New York. \$2.95.

Who Is the Devil? By Nicholas Corte. Translated by D. K. Pryce. Hawthorne Books, 70 Fifth Avenue, New York 11, New York. \$2.95.

Anne de Xaintonge: Her Life and Spirituality. By Sister Mary Thomas Breslin, U.T.S.V. The Society of St. Ursula of the Blessed Virgin, Marygrove, Kingston, New York.

The Eucharist and Christian Life. Second Series. By Aloysius J. Willinger, C.S.S.R., D.D. Academy Library Guild, P.O. Box 549, Fresno, California. \$2.00 (paper cover).

St. Joseph and the Interior Life

Sister Emily Joseph, C.S.J.

TO ACHIEVE the perfection of his being, a man must cultivate the interior life with an attentiveness which not only equals but surpasses that spent on his external activities. One of the major causes of the restless, disturbed, frustrated personalities in society today is the neglect of this interior life. At times we are tempted to look upon this as an ill peculiar to our present age; but a glance at the Old Testament shows that the same indifference to the life of the spirit prevailed long ago. "With desolation is all the land made desolate," laments Jeremias, "because there is none that considereth in the heart" (Jer. 12:11). And in figurative language he refers to these depthless creatures as "broken cisterns, that can hold no water" (Jer. 2:13).

Throughout Holy Scripture the secret of the spiritual life is enunciated again and again: "The kingdom of God is within you" (Luke 17:21); "All the glory of the king's daughter is within" (Ps. 44:14); and it is finally spelled out by the eloquent St. Paul, who poses a question that contains the great soul-shaking reality of life: "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16).

Awareness of the presence of this divine Guest within the soul constitutes a *sine qua non* for the development of the interior life. Anyone who has read the Gospels, or even listened to the reading of them at Sunday Mass, has heard the fact as St. John presents it in Christ's own words. "If anyone love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him" (John 14:23). Perhaps it is the profound mystery concealed behind these simple words which overwhelms the ordinary intelligence, with the result that an impact of grace almost as

forceful as that which swept Saul from his horse on the road to Damascus is required before one comes to grips with the fact of the indwelling of the Trinity in the soul which is in the state of grace.

Granted this impact of grace and the resulting awareness, three aspects of the cultivation of the interior spirit present themselves: (1) Who is this divine Guest? (2) What interferes with my attention to Him? (3) What contributes to my intimacy with Him?

We read in the *Divine Comedy* that Dante, embarking upon his unfamiliar journey, felt the need of an experienced guide and selected for this purpose one whom he was proud to call his master—the poet, Vergil. Following his example, we would be wise to search out an experienced master of the interior life and learn from him the answers to the three questions mentioned above. The names of many may come to mind, but surely there is one saint whose unique prerogatives stamp him as being pre-eminently suited to instruct and guide others in the way of interior growth. This is St. Joseph who, as Leo XIII said, is next in dignity to the Mother of God. (Parenthetically, it might be asked why St. Joseph would be chosen in preference to our Blessed Lady as a guide in the development of the interior life. The answer to that question will be given later in this paper.)

The three Persons of the adorable Trinity dwell within every soul living in grace. To each of these Persons the soul bears a special relationship which is indicated by the names which man has been inspired to confer upon Them. Man is the child of God, so he calls God "Father." Through the mystery of the Incarnation and Redemption, man can claim as his elder brother God the Son. And as man depends for his physical existence upon the breath of life, so he lives his supernatural life by the power of the Holy Spirit. *

The interior life of St. Joseph rested upon his unique relationship with each of the three Persons of the Blessed

Trinity. In Father Faber's phrase, he was the "shadow of the Eternal Father." He was in men's eyes the legal father of Mary's child, Christ the Son of God. And he was the divinely selected spouse of the virgin who had conceived by the overshadowing of the Holy Spirit. St. Joseph was too humble to be overwhelmed by the dignity thus conferred upon him. Like Mary, he pondered these mysteries deep in his heart. Small wonder that no recorded word of his has come down to us! How could the feeble tongue of man give utterance to the thoughts, too deep for words, which God's mysterious choice of him evoked?

Here is the first lesson St. Joseph would teach us, namely, not to make public the spiritual favors which God deigns to confer upon the soul, but rather, as the *Imitation of Christ* says, "to keep secret the grace of devotion." Each soul is uniquely loved by the Holy Trinity. For each soul God has a specially designed pattern of sanctity which will necessitate His conferring unique graces which can be neither shared nor understood by others. "The kingdom of God is within you." To the extent that one concentrates upon this interior kingdom, the external world diminishes in importance. One gains spiritual perspective, the material becomes subject to the spiritual, and peace, the tranquility of order, ensues.

In his first Epistle, St. John utters the uncompromising advice: "Love not the world, nor the things which are in the world. . . . For all that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life" (I John 2:15-16). Herein lies the answer to the second question regarding the divine Guest of our souls, namely, What interferes with my attention to Him? Only mortal sin will drive away the indwelling Trinity and destroy the supernatural life. But the interior spirit can be reduced to what might be called a comatose state if its strength is sapped by the distractions of the world. One who embraces the religious life enjoys a comparative security against the allurements of the threefold

concupiscence St. John mentions. Against distractions, however, no one has yet found air-tight protection. And distractions are the bane of the interior spirit.

In general, distractions can be reduced to five categories. First, there are those which arise from the responsibilities and occupations of one's state in life. They may range from the problems faced by the community laundress or cook to those of the college president or superior general of a large congregation. They concern matters which the faithful servant of his Lord must handle prudently and efficiently for the good of souls and the harmonious functioning of community life. They may involve irritating, even exasperating, negotiations with unreasonable associates, either within or outside the framework of religious life.

"Here," one might be tempted to say, "St. Joseph has had no experience!" Such is far from the case. St. Joseph was in business. He had to earn a living and support a family. Into his carpenter shop came customers of every type: those who challenged the price he set for a piece of furniture that had required expensive materials; those who came on one day with one set of directions for their new barn and the next day appeared with an entirely different plan. Nazareth had its share of complainers, of inconsiderate and selfish and annoying townspeople. The incidents which crowded into St. Joseph's day might be paralleled in the daily routine of many a religious. Amid them all he remained unperturbed. In each of his customers he saw a child of the Eternal Father, a brother of his foster Son, an actual or potential temple of the Holy Spirit. Thus he warded off the distracting irritations which cropped up like weeds in the course of his business life.

Many in religious life are spared the anxiety of financial problems, but to many others they are a rich source of plaguing distractions. Those who are faced with responsibilities of this kind usually hold a position as head of a community. They should, then, turn confidently to St. Joseph, head of the Holy

Family, for advice as to how they can prevent this kind of distraction from interfering with the interior spirit. "Discuss the problem with the Holy Trinity, as I always discussed such problems with my foster Son," St. Joseph says. "These problems cannot be ignored; but they must not be allowed to assume an exaggerated importance. Keep first things first. Increase your love of the spirit of poverty, so dear to the divine Child who chose the chill cave of Bethlehem for His birthplace and a stranger's tomb for His burial. You must develop, too, unlimited trust in God's bounty and providence. Remember the incident of the Kings' arrival in Bethlehem? The valuable treasures which they presented were entirely unexpected and provided for the traveling expenses for us during those days of flight into Egypt when I had no source of income. In all times of distress learn to say: 'God can provide; God did provide; God will provide!'"

A third, and fertile, source of distractions is what men in the world call "politics." Within community life one is less often distracted by the political problems of the world. The religious seem to apply spiritual principles to this department of life with considerable facility. It is the question, "To whom will God grant authority in this house where I must live next year and how will he exercise that authority?" that yields a rich crop of distractions. Idle speculation upon the superiors to be appointed within the community, needless commentary (often uncharitable) about the policies and directives of superiors, resentful acceptance of the superior's decision—all this has the soporific effect of a powerful drug upon the interior life.

The gospel presents an inspiring example of how St. Joseph would direct us to act in the face of an unwelcome, not to say unreasonable, order given by an unattractive superior. Picture the scene on a street corner in Nazareth when the proclamation of the proud Roman ruler, Caesar Augustus, was posted. The decree stipulated that every Jewish citizen must go to

the city of his fathers and there be enrolled. Fiery resentment ran through the crowd as they read the unexpected order. Impatient, critical remarks and sneers passed from one angry Jew to the other. One in the crowd, however, read the decree silently, humbly. For Joseph, it was an expression of God's will, made known to him through His legitimate representative. Granted, it would entail inconvenience and hardship for himself and especially for Mary. Still, it was God's will and without question he set about complying with the order. From long practice, phrase after phrase from a familiar psalm sprang to his lips: "Behold I have longed after thy precepts; quicken me in justice. . . . I am ready, and am not troubled: that I may keep thy commandments. . . . Thy word is a lamp to my feet, and a light to my paths. . . . I will rejoice at thy words, as one that hath found great spoil" (Ps. 118: 40, 60, 105, 162). Could one seek a more excellent guide for overcoming the obstacles to growth of the interior spirit?

The distractions just mentioned may well be avoided by the truly fervent religious who has gained a degree of mastery of the spirit of humble obedience. Yet he may be less facile in avoiding distractions which arise from the lot common to the fallen sons of Adam, namely, sickness, trials, misfortunes, whether personal or pertaining to his dear ones. To love is to wish for the well-being of the beloved. How can one be otherwise than distracted when confronted with a serious situation, say within one's family, which portends unhappiness, physical suffering, or spiritual danger from one bound by the closest of human ties? The answer is given by the very word "distraction" which comes from a Latin word that means "to draw in a different direction." One who is intent upon the development of the interior life directs all his thoughts, all his desires, all his concerns and anxieties to the attention of the divine Guest dwelling within his soul. "My thoughts are not your thoughts, nor your way my ways," says the Lord (Isa. 55:8). The truly interior man strives ever more and

more earnestly to think with the mind of Christ, to see God's hand in afflictions as well as in blessings, to recognize in the cross the sign of God's ineffable love. St. Paul makes explicit reference to this when he writes to the Corinthians: "In all things we suffer tribulation, but are not distressed: we are straitened, but are not destitute; we suffer persecution, but are not forsaken; . . . though our outward man is corrupted, yet the inward man is renewed day by day. . . . While we look not at the things which are seen, but at the things which are not seen. For the things which are seen, are temporal; but the things which are not seen, are eternal." (II Cor. 4:8-18)

From the many trials which St. Joseph experienced, one may be selected and studied with a view to seeing how a man of truly interior spirit reacts to afflictions. Consider the loss of the boy Christ on the trip to Jerusalem. Imagine the parents' grief and anxiety when they discovered His absence. The anguish of St. Joseph may even have surpassed that of our Lady since as head of the family he was responsible for the Child. We do not read of any complaining, self-reproach, or agonizing expressions of grief. In almost every scene where we meet him in the gospel, St. Joseph shows himself a man of action. As soon as the Boy's absence was discovered, he began a vigorous search for Him. "Thy Father and I," Mary was to tell her Son when He was found, "have sought thee sorrowing" (Luke 2:48). Within those distressing days and nights of searching, St. Joseph experienced all the desolation, the fearsome pain of loss endured by souls deprived of God's sensible presence. Here was the crucial test of his spirit of interior prayer. May it not be, since experience proves that prayer is almost utterly impossible in such affliction, that one single phrase from a Messianic psalm constituted his three-day prayer? "My God, my God, why hast thou forsaken me?" (Ps. 21:2).

Just as no one is immune from trials and the distractions they beget, so no one can live in this world without social con-

tacts. Man is constituted by nature a social being. Grace perfects nature. One must attain sanctity as a member of the Mystical Body. This is the whole tenor of the teaching of Christ, the import of His sacramental system, the design He instituted for His Church. Yet, paradoxically, social contacts are a prolific source of distractions for one who strives to live an interior life. In fact, all four categories of distractions mentioned above could be telescoped into this one. Every joy, every sorrow, every desire, every undertaking of the day elicits reactions from or is directed toward someone with whom we are associated. How can we possibly devote ourselves to the interests of the other members of the Mystical Body and yet prevent them from making intrusions upon our interior life?

St. Joseph directs us again, and his direction is that of a devoted Hebrew who had penetrated deeply into the manner of serving God. From the first pages of the book of Genesis, man had worshiped God by sacrifice. According to the precepts of the Jewish law, Joseph offered the regularly prescribed sacrifices. But more than that: upon the altar of his own heart he offered constantly the joys, disappointments, toils, fears, and vexations that resulted from his social contacts. Joseph did not live in silent isolation. He lived close to Jesus and Mary; close, also, to the townsmen of Nazareth, the strangers of Egypt; and too close, for comfort, to Herod!

The man of interior spirit comes to the hour of sacrifice wearing a "coat of many colors," woven of the threads of his daily social contacts. This garment clings to him closely, seems, in fact, to be part of him, and is part of the sacrifice of his entire self which the loving servant of God makes to his Lord and King. But, because in God's mercy he lives in the New Dispensation, he may unite his daily, hourly sacrifice to the Holy Sacrifice of the Mass which is offered "from the rising of the sun to the going down" (Mal. 1:11). And even as, by the mystery of transubstantiation, the bread and wine are changed into the Body and Blood of Christ, so the insignificant offering

more earnestly to think with the mind of Christ, to see God's hand in afflictions as well as in blessings, to recognize in the cross the sign of God's ineffable love. St. Paul makes explicit reference to this when he writes to the Corinthians: "In all things we suffer tribulation, but are not distressed: we are straitened, but are not destitute; we suffer persecution, but are not forsaken; . . . though our outward man is corrupted, yet the inward man is renewed day by day. . . . While we look not at the things which are seen, but at the things which are not seen. For the things which are seen, are temporal; but the things which are not seen, are eternal." (II Cor. 4:8-18)

From the many trials which St. Joseph experienced, one may be selected and studied with a view to seeing how a man of truly interior spirit reacts to afflictions. Consider the loss of the boy Christ on the trip to Jerusalem. Imagine the parents' grief and anxiety when they discovered His absence. The anguish of St. Joseph may even have surpassed that of our Lady since as head of the family he was responsible for the Child. We do not read of any complaining, self-reproach, or agonizing expressions of grief. In almost every scene where we meet him in the gospel, St. Joseph shows himself a man of action. As soon as the Boy's absence was discovered, he began a vigorous search for Him. "Thy Father and I," Mary was to tell her Son when He was found, "have sought thee sorrowing" (Luke 2:48). Within those distressing days and nights of searching, St. Joseph experienced all the desolation, the fearsome pain of loss endured by souls deprived of God's sensible presence. Here was the crucial test of his spirit of interior prayer. May it not be, since experience proves that prayer is almost utterly impossible in such affliction, that one single phrase from a Messianic psalm constituted his three-day prayer? "My God, my God, why hast thou forsaken me?" (Ps. 21:2).

Just as no one is immune from trials and the distractions they beget, so no one can live in this world without social con-

facts. Man is constituted by nature a social being. Grace perfects nature. One must attain sanctity as a member of the Mystical Body. This is the whole tenor of the teaching of Christ, the import of His sacramental system, the design He instituted for His Church. Yet, paradoxically, social contacts are a prolific source of distractions for one who strives to live an interior life. In fact, all four categories of distractions mentioned above could be telescoped into this one. Every joy, every sorrow, every desire, every undertaking of the day elicits reactions from or is directed toward someone with whom we are associated. How can we possibly devote ourselves to the interests of the other members of the Mystical Body and yet prevent them from making intrusions upon our interior life?

St. Joseph directs us again, and his direction is that of a devoted Hebrew who had penetrated deeply into the manner of serving God. From the first pages of the book of Genesis, man had worshiped God by sacrifice. According to the precepts of the Jewish law, Joseph offered the regularly prescribed sacrifices. But more than that: upon the altar of his own heart he offered constantly the joys, disappointments, toils, fears, and vexations that resulted from his social contacts. Joseph did not live in silent isolation. He lived close to Jesus and Mary; close, also, to the townsmen of Nazareth, the strangers of Egypt; and too close, for comfort, to Herod!

The man of interior spirit comes to the hour of sacrifice wearing a "coat of many colors," woven of the threads of his daily social contacts. This garment clings to him closely, seems, in fact, to be part of him, and is part of the sacrifice of his entire self which the loving servant of God makes to his Lord and King. But, because in God's mercy he lives in the New Dispensation, he may unite his daily, hourly sacrifice to the Holy Sacrifice of the Mass which is offered "from the rising of the sun to the going down" (Mal. 1:11). And even as, by the mystery of transubstantiation, the bread and wine are changed into the Body and Blood of Christ, so the insignificant offering

of a tear, a smile, a headache or a heartache will be transformed and absorbed into the "clean oblation" so acceptable to the Lord.

To grow in the interior life is to increase one's intimacy with the indwelling Trinity. There are certain positive measures one can take, as is evident from the life of St. Joseph, in order to secure this increased intimacy. Although they must be mentioned successively, it is difficult to assign them an order of importance. First there comes to mind, naturally, the silence of St. Joseph—not the silence of a taciturn man, but the reverent silence that accompanies worship. Noise, bustle, feverish confusion create an atmosphere inimical to the interior spirit. The mere absence of these elements, however, may denote nothing more stimulating than the stillness of a corpse. The silence conducive to interior growth must be a vital, dynamic force such as the silence which accompanies the falling of the dew, the germination of seeds, the ripening of wheat. "I will lead her into the wilderness: and I will speak to her heart" (Osee 2:14). In hushed tones the divine Guest speaks of His love. In cool, tranquil silence He will be heard.

Closely allied to this need for silence is the need for detachment. A poet of our own day, T. S. Eliot, has phrased it for us:

Teach me to care and not to care;
Teach me to sit still.

This seems to have been St. Joseph's motto. For instance, when the angel instructed him to return home from Egypt, the directions were vague, incomplete. Joseph pondered: Should he return to Bethlehem or Nazareth? His heart was unattached, he did not care; yet he *did* care: Would Bethlehem, now under the rule of Archelaus, be as safe for the divine Child and His Mother as was Nazareth? Prudence rather than the attractions of the place determined Joseph's choice of Nazareth. Again, when he first learned that Mary was to bear a child and the angel had not yet revealed to him the mystery of the Incarna-

tion of the Word, Joseph showed that not even his beloved spouse was so dear to him that he would compromise his conscience. Only to God and to His law did he cling with resolute attachment.

Several times in speaking of St. Joseph's conduct it has been intimated that there frequently welled up within his heart a phrase or passage from the familiar psalms of his royal ancestor, David. Like every other devout Jew, Joseph had learned these psalms as a young boy and recited them often at the prescribed hours of prayer. It is not surprising, then, that in times of trial, amid frivolous or irritating company in his shop, or in the quiet, reposeful evenings at the little home in Nazareth the inspired words would be in his heart and on his lips as he turned his thoughts to the God he loved and with whom he wished to converse. For the interior man no practice could yield richer rewards than the cultivation of similar familiarity with the virile, expressive prayers which the Church has wisely and artistically incorporated into the Divine Liturgy. The practice of ejaculatory prayer is close to this; but why settle for something less than the best? The psalms bear the infallible stamp of approval of Holy Mother Church who declares them divinely inspired by the Holy Spirit.

And now it is time to answer the question posed earlier in this paper. Why should St. Joseph be chosen in preference to our Blessed Lady as a guide in the development of the interior life? Simply because St. Joseph had something that our Lady never had and he can therefore teach it to us, namely, devotion to *her*! St. Joseph learned to love God more by watching Mary love Him. He learned to speak to God more effectively by joining his voice with hers. He offered a nobler service to God through serving her. Mary is more than a guide along the way to sanctity. She is the mediatrix of all graces. Joseph is an experienced, invaluable guide, a master par excellence of the spiritual life; but one can achieve intimacy with the Holy Trinity without his

guidance. But Mary is indispensable since in the divine economy (as most theologians hold) all graces flow to us through her. Hence, devotion to our Lady, Temple of the Blessed Trinity, holds a prominent place in the life of one who would grow in the interior spirit; and none can be found to surpass St. Joseph in devotion to his beloved spouse, Mary the Mother of God.

Survey of Roman Documents

R. F. Smith, S.J.

THE FOLLOWING ARTICLE will survey the contents of *Acta Apostolicae Sedis* during the months of October and November, 1958. Throughout the article all page references will be to the 1958 AAS (v. 50).

Pius XII

In the first two issues of AAS which appeared after the election and coronation of Pope John XXIII, the text of the speeches and addresses given by Pius XII in the last weeks of his life were published. On September 28, 1958 (AAS, pp. 745-48), Pius XII broadcast a message to the people of Ecuador on the occasion of the third National Eucharistic Congress of that country. He told the Ecuadorians that Christian life is innocence and openness in children; purity and morality in adolescents; integrity and fidelity in matrimony; unity and mutual help in the family; brotherliness and mutual respect among all human persons; justice, charity, and peace in social relations. But all of this, he pointed out, is impossible without the strength that comes only from the Eucharist.

In another radio message on September 17, 1958 (AAS, pp. 741-45), Pius XII spoke to the International Marian Congress held at Lourdes. He told the members of the Congress that in this critical hour Mary wishes to teach her children the true sense of human life by showing its relation to that other life which alone will give men true and perfect happiness. At Lourdes, he concluded, a window has been opened on heaven; and he begged his listeners

to pray earnestly that hatred and discord may end, that the insolent voices of lust and pride may be stilled, and that the peace of Christ which surpasses all understanding may dawn upon the world.

On August 29, 1958 (AAS, pp. 674-79), Pius XII delivered an allocution to the International Congress of the Third Order of St. Dominic, telling the tertiaries that they should be marked by the possession of St. Dominic's characteristic ardor for the defense of the Catholic faith; for the Church expects from them a collaboration as efficacious as was that of the saint at the time of the Catharist and Waldensian heresies. He exhorted them to a life of prayer, noting that though they could not give long hours to contemplation, still they could cultivate a permanent attention to the things of God by a devout study of Scripture, the liturgy, and patristic writings. Likewise he urged on them the necessity of an unceasing battle against everything that could be an obstacle to their full growth in the life of Christ within them. Finally, he encouraged them to participate in Catholic Action, pointing out the especial need for lay workers in Asia, Africa, and Latin America. The Pope concluded his allocution by suggesting to his listeners to keep before their minds the example of their patroness, St. Catherine of Siena.

On September 14, 1958 (AAS, pp. 696-700), Pius XII addressed members of the International Office of Catholic Education. He warned them that for a school to be Christian it is not sufficient that it provide a course in religion or that it impose certain practices of piety; in addition it is necessary that truly Christian teachers communicate to their students the riches of a profoundly spiritual life. Hence, he added, the exterior organization of the school, its discipline and its program, must be adapted to the school's essential function of communicating an authentic spiritual sense.

The students, he continued, should be taught to unite themselves to the life of the Church by participating in the liturgy and the sacraments; they should be initiated into works of the apostolate; and the horizons of the Church's missionary work should be opened to them. Moreover, they should be taught never to conceive their future careers merely as social functions with no relation to their status as baptized Christians. Rather they should be trained to regard their future work as an exercise of their responsibility in the work of the salvation of the world, convinced that by seriously engaging themselves as Christians on the temporal level, they at

the same time realize their highest spiritual destiny. After expressing his regret that Catholic schools do not always receive due support from public authority, the Vicar of Christ concluded by saying that the work of every Christian teacher is to announce the Savior to those who are ignorant of Him and to perfect those who already know Him.

On September 9, 1958 (AAS, pp. 687-96), Pius XII addressed the members of the International College of Psychopharmacology. In the principal part of his address the Holy Father considered the morality of using such drugs as chlorpromazine and reserpine. Morality, he said, demands first of all that there be the deepest respect and consideration for the human person, since a human being is the noblest of all visible creatures, made to the image of God by creation and through redemption inserted into the Mystical Body of Christ. Even when afflicted by the severest of mental maladies, he added, the human person remains superior to all brute animals, for he continues to be a being destined one day to enjoy the immediate possession of God.

The Pope then went on to summarize for his audience the moral teaching he had given in the allocutions of February 24, 1957 (see the summary given in *REVIEW FOR RELIGIOUS*, 16 [July, 1957], 228-33), and on April 10, 1958 (see *REVIEW FOR RELIGIOUS*, 17 [Sept., 1958], 293-96). After expressing his regret that in some regions tranquilizing drugs are abused because they are at the free disposition of the general public, the Pontiff concluded his address by urging his hearers to continue their researches for the relief of human suffering.

On September 5, 1958 (AAS, pp. 726-32), Pius XII addressed the International Society for Blood Transfusion, telling them that it is necessary to inform the general public about the laws of heredity, especially as they refer to the transmission of blood deficiencies and defects. Accordingly, he said, it would be good to organize bureaus of information and consultation like the Dight Institute in the United States where young people planning marriage could be informed about these matters. The Vicar of Christ concluded by noting that the Dight Institute does not aim to repress fecundity nor does it give information on the method to be used in "planning" families.

A week later, September 12, 1958 (AAS, pp. 732-40), Pius XII spoke to the International Society of Hematology on the means of preventing the transmission of defective hereditary traits. The solution to this problem, he said, can not be found in artificial insemination,

which is forbidden not only to the unmarried, but also to the married. Neither is voluntary adultery permissible, since no married person may put his conjugal rights at the disposition of a third party. Likewise direct sterilization may not be utilized; for such sterilization, whether temporary or permanent, whether of the man or woman, is illicit by reason of the natural law. The Pope added, however, that in given cases indirect sterilization may be permitted. Thus if all the conditions of the principle of double effect are present, a woman may at the direction of her physician take certain types of pills to cure a malady of the uterus, even though the pills may cause temporary sterility.

After expressing his alarm about the favorable reaction of some moral theologians to recently discovered drugs that can be used to induce sterility, the Pope went on to condemn artificial birth control. He pointed out, however, that the Ogino-Knaus method is morally justified if it is used for proportionately serious reasons, adding that eugenic considerations may be such. He praised the practice of adoption, remarking, however, that it is necessary that children of Catholics be given to adoptive parents who are also Catholics.

In the latter part of his allocution the Pope pointed out that while one might advise against marriage between persons with a hereditary blood defect, still one could not forbid such a marriage, since the right to marry is one of the fundamental rights of the human person; moreover, in this whole area it must always be remembered that men are not generated primarily for earth but for heaven. The Vicar of Christ also said that if a married couple discovered after their marriage that they possessed the blood defect characteristic of Mediterranean regions, this discovery would not invalidate their marriage, unless the absence of every hereditary defect had been made a condition of the marriage contract. Similarly, the "Rh situation" can not be regarded as a reason for the nullity of a marriage, even when this situation results in the death of the children from the first pregnancy; for the object of the matrimonial contract is not the infant, but the right to the accomplishment of the natural marriage act.

On August 17, 1958 (AAS, pp. 701-05), Pius XII broadcast a message for the conclusion of the traditional Catholic Week held in Berlin. He told his German listeners that the city in which they were meeting was a symbol of a divided people; nevertheless, as he reminded them, the days they had just spent together should show

how communion in a common faith can unite them in spite of all material barriers and frontiers. He urged the Catholics of West Germany to increase their generosity to the refugees from the East and exhorted Catholics living in the Communist zone of Germany to do everything in their power to attenuate the effects on their children of schools that are without God and against God. Finally he pleaded with his listeners not to separate religion from life. It is always difficult, he said, to make a man a Christian; and this is doubly so today since the age of technique we live in can easily make men lose sight of spiritual and supernatural values. Christians today, he added, are much like Christians of the primitive Church—almost suffocated in a milieu of paganism. Catholics, therefore, of today need heroism to so live that they may be the salt of the earth.

On September 7, 1958 (AAS, pp. 679-83), Pius XII addressed the International Congress of Classical Archaeology, remarking on the constant interest of the Papacy in archaeology and pointing out that much in the pre-Christian era was a preparation for the coming of the Gospel message. On September 8, 1958 (AAS, pp. 683-87), the Pontiff addressed the International Congress of Judiciary Officials, advising them to be diligent, precise, and impartial in their work and urging them to be deeply aware of the inalienable rights of God over men and human affairs. The last document to be noted from AAS of this period as coming from the authority of Pius XII is a decree of the Sacred Congregation of Rites, approving under the date of May 24, 1958 (AAS, pp. 711-12), the reassumption of the cause of Blessed Joseph Mary Tommasi (1649-1713), confessor, Theatine, and Cardinal of the Holy Roman Church.

John XXIII

The remaining pages of the issues of AAS during the period under survey were concerned with the details of the death of Pius XII (AAS, pp. 761-836) and the election and coronation of John XXIII (AAS, pp. 837-908). During the course of the latter events, the new Pope had occasion to make four addresses which should be noticed here. Immediately after his election on October 28, 1958 (AAS, pp. 878-79), the newly elected Pope addressed the Cardinals of the conclave, giving them the reason why he had chosen the name of John. It was, he said, the name of his own father; the church of his baptism had borne the same name, as do innumerable churches throughout the world including the Lateran Basilica. Moreover, the name John was the one most used by Popes in the long history of

the Papacy. Besides, he added, St. Mark, patron of Venice, also bore the name of John. But above all, he concluded, he had chosen the name because it was the name carried by the two men closest to Christ: John the Baptist and John the beloved disciple.

The second address of John XXIII was given on October 29, 1958 (AAS, pp. 838-41), when the Pontiff broadcast a message to the entire Catholic world. After addressing all members of the Church, especially those suffering persecution, the Holy Father gave striking evidence of his desire to work for peace. He called on the leaders of the world to work for peace rather than war, pointing out to them, however, that external peace can never be had unless men first enjoy peace within themselves.

During the Mass of his coronation on November 4, 1958 (AAS, pp. 884-88), the Vicar of Christ delivered a homily in which he said that in his coming pontificate he would strive to achieve one thing more than anything else: to be a good pastor and shepherd for the entire flock of Christ. A day later (AAS, pp. 900-902), John XXIII spoke to the representatives sent by various countries to his coronation, reiterating to them his desire to work for peace.

Three other documents concerning John XXIII should be noted here; the first two (AAS, p. 904) give the text of telegrams sent by him to Cardinal Mindszenty and to Cardinal Stepinac, who were unable to attend the conclave; the third document, issued under the date of November 17, 1958 (AAS, pp. 905-06), is a letter to Monsignor (later Cardinal) Tardini, appointing him Secretary of State.

This survey may be fittingly concluded by listing here the important dates in the life of the new Pope as given in AAS, p. 902:

Birth at Sotto il Monte, Italy—November 25, 1881

Priesthood—August 10, 1904

Domestic Prelate—May 7, 1921

Titular Archbishop of Areopolis—March 3, 1925.

Consecration as archbishop—March 19, 1925

Apostolic Visitor—March 19, 1925

Apostolic Delegate—October 16, 1931

Titular Archbishop of Mesembria—November 30, 1934

Apostolic Nuncio—December 23, 1944

Cardinal—January 12, 1953

Patriarch of Venice—January 15, 1953

Election as Pope—October 28, 1958

Coronation—November 4, 1958.

Views, News, and Previews

REVUE FOR RELIGIOUS hopes to make "Views, News, and Previews" a standard part of each of its issues. In it will be published brief items concerning matters of interest to religious, such as anniversary celebrations of the founding of religious orders and congregations, educational and hospital matters, letters to the editor, and so forth. Readers of the REVIEW are encouraged to send such items to the editor. No such items can be returned to the sender nor can the REVIEW guarantee publication of any particular item.

* * *

In 1956 the National Institute of Mental Health awarded Loyola University, Chicago, a five-year grant for developing mental health curricular materials for Catholic seminarians. After almost three years of research and development, the Loyola Project is now prepared to make public its preliminary work. The materials prepared by the Project on Religion and Mental Health are intended for eventual use in training men for the priesthood. The overall purpose in preparing the materials is to bring the facts and accepted conclusions of the behavioral sciences to bear on the training and work of the contemporary priest. When the materials have been completed and tested, they will be offered for use in Catholic seminaries throughout the country. The Loyola Project is under the direction of the Reverend Vincent V. Herr, S.J., and the Reverend William J. Devlin, S.J. Further details about the project may be obtained from either Father Herr or Father Devlin, at Loyola University, 6525 Sheridan Avenue, Chicago 26, Illinois.

* * *

Father Joseph Lamontagne, S.S.S., is interested in obtaining a list of books that would help spiritual directors to prepare a candidate for entrance into religious life. Father Lamontagne is interested in the matter because he is convinced "that a number of candidates fail to make the grade because of lack of sufficient preparation." Readers of the REVIEW who know of such books should write to Father Lamontagne at 184 76th Street, New York 21, New York.

* * *

Registration for the summer session at Dominican College, San Rafael, California, will take place on the afternoon of June 27; classes

will begin on June 29 and extend until August 8. Besides offering a complete program of undergraduate work, M.A. programs will be offered in biochemistry, education, English, history, and religion. The College also offers a five-year summer program in theology and Scripture; the program leads to either an M.A. degree in religion or a certificate in theology and is under the direction of the Dominican Fathers. The College will also offer for the sixth consecutive summer the Confraternity of Christian Doctrine Leadership course. Campus residence is available for sisters and lay women; for priests and brothers there is the possibility of residence with the Marist Fathers. For further information write to: Sister M. Richard, O.P., Director of Summer Sessions, Dominican College, San Rafael, California.

* * *

The forty-fourth annual convention of the Catholic Hospital Association will be held May 30 through June 4, 1959, in St. Louis, Missouri. The theme of this year's convention will be "Management—A Sacred Trust." Some of the topics to be discussed at the convention are: management's effect on patient care; the management function of the department head or supervisors; personnel selection, placement, and motivation; management of materials, machines, and money; management of hospital markets; the importance of the individual in intra-departmental and external hospital public relations; a program on management from the viewpoint of the mother house; a review of social changes that will be affecting the hospitals of the future; and ways of making the Catholic hospital more Catholic.

* * *

Blessed Joseph Mary Tommasi, whose cause for canonization is noted in this issue's "Survey of Roman Documents," was born at Licata in Sicily on September 12, 1649. He was the eldest son of Duke Julius Tommasi of Palma; at fifteen he renounced his primogeniture rights and entered the Theatine order at Palermo where he was professed on March 25, 1666. He was ordained priest in 1673; and from that year until his death he lived at Rome, principally at San Silvestro al Quirinale. He was one of the most learned men of his time, specializing in scripture studies, ecclesiastical history, patristics, and especially Roman liturgy; in the last named branch of studies he is still an important authority. On May 18, 1712, he was created a cardinal. After a life of great austerity and charity, he died on January 1, 1713. He was beatified by Pius VII in 1803 and is commemorated on March 24.

Saint Xavier College, Chicago, announces its twelfth summer-session Theological Institute, June 22-July 31. Two programs are offered: 1) A five-summer program leading to the Master of Arts Degree conferred by the Dominican College of St. Thomas Aquinas of River Forest, Illinois. 2) A three-summer program leading to a certificate in theology, Sacred Scripture, and canon law. Priests, brothers, and seminarians, as well as sisters, are admitted to both programs. The Reverend Reginald Masterson, O.P., Professor of Theology at St. Rose Priory, Dubuque, Iowa, Director of the Institute, and twelve Dominican Fathers comprise the teaching staff. For further information address: The Director of the Summer Session, Saint Xavier College, Chicago 43, Illinois.

Questions and Answers

[The following answers are given by Father Joseph F. Gallen, S.J., professor of canon law at Woodstock College, Woodstock, Maryland.]

—5—

Why do we have so many outstanding novices and so many mediocre religious?

This is certainly a large question. Some religious fortunately rise above their formation; but ordinarily the mature, capable, progressive, and spiritual religious is had only by a suitable, competent, and sufficiently prolonged formation. It is obvious that all aspects of such a formation have been lacking in many institutes. Novice masters can so readily mistake external regularity for an interior life. Perhaps no principle of the movement of renovation and adaptation is of greater value than the insistence on individual formation and the necessity of a spirituality founded on personal conviction. The latter, ordinarily speaking, is the measure of the permanence of the novice's spirituality.

"The same thing happens in many of our young men that we encounter in so many Christians of our day. They were born, grew up, and lived in an atmosphere that was Christian more by tradition than by conviction. There are so few Christians of conviction and of life; they so readily fall before difficulty and sacrifice. Many of our youth when assigned outside the house of formation, placed in contact

with the life and spirit of the world, and deprived of the aid of living in a house of studies gradually descend to making a pact with a mediocre life. Others, and they are not so few, collapse after scarcely one conflict of soul. Others, and not always the more numerous, retain their fervor." Reverend A. Cecchin, O.S.M., *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, III, 155-56.

"To form the moral judgment the mistress will devote herself to making her subjects understand the justification for the regulations and customs to which they are subjected. While leading them to obey supernaturally, even without understanding, she will try as far as possible to do away with the automatism which leads religious to fulfil the tasks assigned to them without caring about their purpose or their value. In order to form the conscience permanently, it is essential that she should not be satisfied with forming habits devoid of all conviction which disappear in a changed environment as soon as the surroundings of the novitiate have been left. Without tolerating the spirit of destructive criticism it is necessary to develop moral convictions which prevent routine from depriving one's customary actions of their spiritual value and their attractiveness." Reverend Reginald Omez, O.P., *Religious Sisters*, 235-36.

—6—

Our constitutions state: "In affairs of minor importance, it is always advisable for the mother general to ask the opinion of her councilors but she is not obliged to follow it." Isn't this article too restrictive of the authority of the mother general?

Any superior is evidently obliged to seek the consent or advice of his council when this is commanded by canon law or the constitutions. The practice of the Holy See in approving constitutions places great emphasis on the office of councilor, and the constitutions usually recommend that any superior should seek the advice of his council in other important matters. This recommendation should be followed even when it is not contained in the constitutions. The only matters that remain are those of lesser importance and of no real importance. It is evidently restrictive of the authority of a superior even to recommend that he seek the advice of his council in such matters. He would then be deprived of almost any power of acting without the advice of his council. Therefore, the article quoted above must refer only to matters of relatively greater importance.

Is there any law of the Church on the color of the glass of the sanctuary lamp?

The Code of Canon Law (c. 1271) does not legislate on the color of the glass of the lamp that is to burn constantly before the tabernacle in which the Blessed Sacrament is reserved. Therefore, canonists and moralists do not discuss this topic at any length and very frequently do not even mention it. On June 2, 1883, the Sacred Congregation of Rites replied in the affirmative to the following question: "May the usage be tolerated of using lamps of glass that is not transparent or translucent but colored, for example, green or red?" (SRC, 3576, 5). It is certain from this reply that colored glass, and in particular green or red, is tolerated. Some canonists, moralists, and rubricists affirm that such colored glass is permitted. The reply does not prescribe but evidently presupposes as preferable transparent or translucent (clear) glass. Therefore, the literal sense of the one law of the Church on this matter is that clear glass is preferable but colored glass, and in particular green or red, is tolerated.

Another argument for the clear glass is that white is the liturgical color of the Blessed Sacrament, and this is undoubtedly the reason why clear glass is preferred in the reply of the Sacred Congregation of Rites. Because of this official reply and the color of the Blessed Sacrament, liturgists and specialists in church building and furnishings are more apt to emphasize the clear glass. O'Connell-Fortescue, *The Ceremonies of the Roman Rite Described*, 6. note 5: "The glass of the lamp should be white but colored glass is tolerated." O'Connell, *Church Building and Furnishing*, 235: "The glass of the lamp that burns before the tabernacle should be white (the color of the Blessed Sacrament), but colored glass is tolerated." *Directions for the Use of Altar Societies and Architects*, 35: "If, however, the glass vessel is visible, it should be of white (clear) glass, which is the liturgical color of the Blessed Sacrament, though the use of colored glass is tolerated." Anson, *Churches Their Plan and Furnishing*, 112: "Most liturgical authorities recommend that the glass vessel . . . should be white, this being the color associated with the Blessed Sacrament, according to Roman usage. The Sacred Congregation of Rites has tolerated lamps of colored glass, e. g., red, blue, green." O'Shea, *The Worship of the Church*, 195: "White or clear glass is to be preferred to colored, although that is

tolerated." Reinhold, *The American Parish and the Roman Liturgy*, 25-26: "Sermons have described how the little red light gives the Catholic churches an animated character, their climate of divine presence, and how visiting Catholics feel at home and called to prayer wherever the 'little red light' shows that the church is 'inhabited' by God. Actually, however, the sanctuary lamp should not be red but colorless. . . . Thus, this is not only a law but also an observance against our own modern custom, and this for the very important reason that separate colors have a symbolical meaning. Colored lights are never to be used for the Holy Eucharist in any form whatsoever because the Body and Blood of the Lord, the fullness and source of all sanctity, is to be symbolized by an unbroken or full light which more properly signifies the divine presence. The components of white or the partial colors (made visible through a prism or in a rainbow) are fit to represent only partial sanctity or holiness by participation. . . . If we use externals to point to spiritual realities at all, we ought to use the correct ones."

I do not see why white, the color of the Blessed Sacrament, is not verified by a white as well as a clear glass. The former can appear to give an even whiter light. For the same reason, it can be held that a white glass is in accord with the preference of the Sacred Congregation of Rites. As is evident also from the quotations given above, not all the authors who place greater insistence on a white glass understand this term exclusively in the sense of a clear glass. My conclusion therefore is that, because of the official reply and the color of the Blessed Sacrament, either white or clear glass is preferred; any other color is only tolerated.

—8—

At the *Veni sanctificator* of the Offertory and at the Last Blessing in Mass, does a priest begin the gesture of extending-elevating-joining the hands from the table of the altar or from his breast?

From his breast. The rubrics state clearly for both of these occasions that the priest is to stand erect before he begins the gesture. (*Ordo et Ritus Servandus in Celebratione Missae*, VII, 5; XII, 1) It would be a highly peculiar gesture if the priest, while standing erect, were to begin the extension of the hands from the table of the altar. (Cf. Van der Stappen-Croegaert, *Caeremoniale*, II, De Celebrante, 16; De Herdt, *Praxis Liturgica*, I n. 140; De Carpo-Moretti, *Caeremoniale*, n. 325)

—9—

May the head be bowed in making a simple genuflection?

Neither the body nor the head is to be bowed in any simple genuflection (on one knee), not even when the holy name is said while genuflecting nor in the genuflections at the Consecration (Cf. J. O'Connell, *The Celebration of Mass*, 260, and note 88).

—10—

Our constitutions state: "It is the duty of the tellers to take care that the ballots are cast by each elector secretly, carefully, individually and in the order of precedence (Can. 171, § 2)." What is the meaning of "carefully"?

The sense of "carefully" or "diligently" is obscure, and this term is therefore often omitted from constitutions. The several meanings given by authors are that the tellers should perform their duties carefully, so that there may be no reason for complaint; without loss of time and with a careful handling of the ballots; that they should be vigilant lest any voter cast more than one vote or extract any vote already cast; and that they should carefully examine and record each vote.

—11—

Our reception of the habit, first profession of temporary vows, renewals of temporary vows, perpetual profession, and public devotional renewals of temporary and perpetual vows all occur at Mass. On such occasions, is the priest obliged to say the Leonine Prayers after a low Mass?

It is at least safely probable that he may omit the prayers after Mass on all these occasions because of the extrinsic solemnity added to the celebration (Cf. J. O'Connell, *The Celebration of Mass*, 179; Mueller-Ellis, *Handbook of Ceremonies*, 100; Wuest-Mullaney-Barry, *Matters Liturgical*, 442; Van der Stappen-Croegaert, *Caeremoniale*, II, De Celebrante, 130; Callewaert, *Caeremoniale*, 120, 14; De Amicis, *Caeremoniale Parochorum*, 157, note 81).

—12—

I read the following article in the constitutions of a congregation of brothers: "The management of the temporal affairs of the house, that is, the acquisition of the necessary provisions and clothing and the repairs of the building may be entrusted to his supervision [the local brother assistant]. He shall therefore see to all these things

according to the instructions given to him by the local superior." Wouldn't it be advisable for congregations of sisters to adopt such a delegation of authority?

Yes, at least in the larger convents. All are urging a more maternal and spiritual government, but few are giving any attention to the overburdened local superior. She is usually also the bursar; principal of the school; has the care of the material condition and all material necessities of the convent, school, and members of the community; and is burdened also by the swarming minutiae of lesser permissions and minor disciplinary matters. This practice is harmful to maternal and spiritual government and to the general efficacy and dignity of the office. The burden could be sensibly lightened by delegating such matters as the maintenance and ordinary repairs of the convent and school, the usual material necessities of members of the community, lesser permissions, and minor infractions of religious discipline to the local assistant.

—13—

Why do we stand for the *Angelus* at noon on Saturdays during Lent?

The *Regina caeli*, which replaces the *Angelus* during Paschaltide, is always said standing. The *Angelus* is said kneeling except from Saturday evening until Sunday evening inclusive. The reason for standing during Paschaltide is aptly explained by Jungmann, *Public Worship*, 202: "As early as the second century people regarded not merely the first week after Easter but the entire seven weeks which followed Easter as a festal time. They called it Pentecost; the name referred not just to its concluding day ('the fiftieth') but to the whole period. During this time no one was to fast; nor should one pray kneeling, but only standing, because we are all risen with Christ. In consequence the *Flectamus genua* was never used at this time. And that is why to this day we still pray at least the antiphon of our Lady (*Regina caeli*) only while standing up. The same law applies also, and for the same reason to the Sunday and the Sunday *Angelus*." The same law applies because Sunday is the memorial day of the Resurrection (*ibid.* 10). Cabrol, *Liturgical Prayer*, 81-82, expresses himself in similar fashion: "St. Irenaeus, in the second century, well explains this: 'We kneel on six days of the week in token of our frequent falls into sin; but on Sundays we remain standing as if to show that Christ has raised us again and

that by His grace He has delivered us from sin and death.'” The liturgical day is computed from Vespers to Vespers. Since during Lent Vespers in choir are said before noon, the *Angelus* is said standing at noon also on Saturdays during Lent. The same norm of standing and kneeling applies to the final antiphon of the Blessed Virgin Mary in the Office. A genuflection at the words, “And the Word was made flesh,” is neither prescribed nor forbidden. The form of the *Angelus* and the indulgences for its recitation may be found in the *Raccolta*, n. 331.

—14—

Is the indulgence lost by any change whatever made in an indulgenced prayer?

Canon 934, § 2 reads: “. . . but the indulgences cease entirely if there has been any addition, omission, or interpolation [in the prayer].” However, on November 26, 1934, the Sacred Penitentiary replied that these words of canon 934, § 2 were not to be understood rigorously as applying to any additions, omissions, or changes whatsoever but only to such as changed the substance of the prayers. (Bouscaren, *Canon Law Digest*, II, 236)

—15—

What is the law of the code on discussions by religious capitulars concerning those competent for elective offices?

A private or public discussion among the capitulars on the merits and demerits of particular persons for the offices to which the elections are to be made is not mentioned in the code and consequently is neither commanded nor forbidden by canon law. The constitutions of lay institutes often contain a statement to the effect that prudent consultation regarding the qualifications of those eligible is permitted within the bounds of justice and charity.

Such consultations are at least very frequently necessary, for example, the religious of the United States will rarely know the religious of England, France, or Germany who have the qualifications necessary for a superior general. This is almost equally true of any large institute or province. In a small institute or province such consultations will not be generally necessary, but even in these some individual electors will often find it necessary to consult and seek information on those qualified. It is also true that even in a smaller institute those of one age level, locality, or field of work are often

ignorant of the abilities and accomplishments of those of other levels, localities, and fields of labor.

It is rarely expedient to hold such discussions publicly in an assembly of the capitulars. They should consist of private discussions among a few or of individual consultation. These consultations are to be limited to a sincere seeking and giving of information on the abilities and defects of particular persons insofar as these are necessary or useful for forming a judgment on the suitability of the person for the office in question. They should be free of any persuasion or even of counselling a capitular to vote for or against anyone. The common and greater good of the institute should be the motive. All motives of mere personal friendship or aversion, of pushing a religious because he is from one's own province or country, as also and especially the formation of blocs or parties are clearly out of place.

—16—

Our constitutions state that there are to be two councilors in every formal house and a bursar in every house. Must there be a bursar also in non-formal houses?

Yes, and this is an obligation of the Code of Canon Law. A formal house is a religious house in which at least six professed religious reside, of whom, if it is a clerical institute, at least four must be priests (can. 488, 5°). Canon 516, § 1 commands that at least formal houses are to have councilors and recommends that smaller houses also have councilors. Non-formal houses of lay institutes more frequently follow this recommendation by having one councilor in these houses. Canon 516, § 2 states absolutely, without any distinction of formal and non-formal houses, that there is to be a local bursar for every house. Therefore, there is to be a local bursar also in non-formal houses. Canon 516, § 3 enjoins that ordinarily the office of local superior is to be separated from that of local bursar but permits the combining of the two offices in the one person when this is demanded by necessity. Even if the particular constitutions affirm that these offices are absolutely incompatible, they may be combined in a case of necessity. (Cf. Larraona, *Commentarium Pro Religiosis*, 10-1929-36, note 713) Various terms are used for the bursar in different constitutions, for example, treasurer, procurator, procuratrix, stewardess, econome, economa, administrator, administratrix, and so forth.

Book Reviews

[Material for this department should be sent to Book Review Editor, REVIEW FOR RELIGIOUS, West Baden College, West Baden Springs, Indiana.]

PROCEEDINGS OF THE 1957 SISTERS' INSTITUTE OF SPIRITUALITY. Edited by Joseph E. Haley, C.S.C. Notre Dame, Indiana: University of Notre Dame Press, 1958. Pp. 387. \$4.00.

The 1957 Institute of Spirituality for Sister Superiors and Novice Mistresses, sixth of these summer programs, has its proceedings collected into this handy volume. Those not able to attend may thus participate in some of its benefits. Moreover, those who were there may refresh their memories from this volume and in it study the ideas put forth in their objective reality, free from the coloring of local personalities and enthusiasms. The purpose of these programs is "to provide . . . a deeper and clearer understanding of the theological and canonical principles basic to the religious life." Since, the preface argues, "an unfortunate dichotomy between the apostolate and [personal and community] spirituality exists in the minds of too many religious and in the very program of formation," the 1957 Institute "sought to dispel this misunderstanding and further the integration of the two aspects of the Christian life by exploring the whole province of the apostolate as the continuation of the Redemptive Mission of Christ in His Mystical Body for the glorification of the Father and the salvation of mankind. Guided by faith and inspired by hope and charity, the apostolate is a fulfilling of the Divine Will and a powerful means of personal sanctification and community development."

Certainly the organizers of this Institute are to be congratulated on their realistic choice of theme as well as for their orderly programming of talks closely connected with the general subject of the sessions, not to mention their never-to-be-sufficiently-praised interest in the spiritual life of American religious women. Like most proceedings, however, the various contributions are of unequal value. As readings, too, they suffer from their oratorical quality, invaluable in the assembly hall but deleterious to their natural appeal as material for private study (though, logically enough, they are, in part at least, not unsuitable for public reading—say in the refectory). This is no fault. Everyone knows it is of the nature of proceedings to have a certain bombastic quality which the mind privately reading

abhors, for example, page 177, ". . . when our buoyancy and optimism and trust and confidence is put to the ultimate test"

Father Louis J. Putz, C.S.C., a determined foe of unrealistic spirituality, lays out on a thought-through, carefully written basis the theology of the apostolate. His presentation is solid, occasionally witty: "No one can deny that the lay apostolate is very much in the air. Unfortunately, for many priests and religious, they would just as soon see it stay there." He speaks first of the mission of the Church in the twentieth century, that is, to continue to effect the Incarnation, in the wide sense of the word, of the Second Person of the Blessed Trinity. He lays down the general lines of the program of the Church, but with theological insight and enough concrete illustration to give his outline more reality and vitality than such roughly limned sketches usually have. Through the second chapter Father Putz expounds on the mission of the Word. There are many points, here particularly, where he shows how practical attitudes have to be the result of dogmatic tenets. He goes on to treat in a theologically penetrating way the mission of the people of God. In dealing with the personal and institutional apostolate and with apostolic spirituality, he makes practical suggestions, showing in his attitudes the influence of the writings of Cardinal Suhard, whom he cites in his bibliography. Finally he considers the influence of religious on the lay apostolate and pronounces some good dos and don'ts. In general, the sweep of Father Putz's thoughts, their direction, is not as striking as some of his excellent insights. And a little more care on the editor's part would have eliminated the verbatim repetition of a full paragraph of Father Putz's matter; see pages seven and thirty-eight.

Father Elio Gambari, S.M.M. ("Recent Decrees of the Holy See Regarding the Apostolate"), undertakes to explain the Church's mandate for religious as well as the connection between the apostolate and the spirituality of an institute. While he does not do this at a purely juridical level, his general orientation is more there than anywhere else. A member of the Sacred Congregation of Religious, Father Gambari speaks with prudent authority relative to the historical and actual juridical position of religious institutes in the life of the Church.

Father Charles J. Corcoran, C.S.C., has as his subject "The Apostolate as a Means of Sanctification." Though as a section this part of the Institute is more carefully edited than some other parts,

his first conferences are perhaps a little too sermon-like to effectively embrace subject matter useful to the purpose of the whole Institute; moreover, his explanation of the apostolate as a means to the sanctification of the individual never quite "jells" in spite of the fact that he is given additional opportunity to clarify his position by a question put to him on this point. Father Corcoran, however, makes some excellent points in insisting that the emphasis of novice-ship training be more on principles than on minutiae of observance. Moreover, in his conferences on prayer there is a short exposition of the method of the school of Cardinal de Berulle, an explanation which for clarity and brevity can scarcely be surpassed.

Sister Mary Emil, I.H.M. ("The Apostolate of Teaching"), provides some high points of the sessions. She speaks with a deep, inner understanding, enthusiasm, and (except where she places St. Jerome in the wrong century—a slip surely) learning. Her well-documented and, statistically speaking, solidly based analysis of the present teaching situation in Catholic schools gives her the opportunity to make suggestions which wise superiors surely will consider. One telling point (to give an example) is where she says, "Our retreats could have interpreted our work and its integration for us, but often they did not, because the masters were not teachers themselves or did not know we had this problem." Wise retreat masters will follow such a useful suggestion from the floor. Another example of her penetrating insight is had where, in speaking of vocations to the religious life, she discards as useless the notion that God has only old-fashioned graces for modern girls.

Father John J. Lazarsky, O.M.I., speaks on the subject of hospital and social work. However, he completely avoids treating the second part of his subject. It is clear from what he says that his experience in hospital work has been first-hand, extensive, and valuable. It is also clear that he made extraordinary efforts in his proximate preparation for the talks by gathering useful data. One feels, nevertheless, that there was a deficiency in or omission of what should have been the next stage in the development of his material—a calm period in which to assimilate it and to extract useful conclusions from it.

Teaching catechism is the subject on which Father Joannes Hofinger, S.J., expresses some personal views. Sympathetic as one should be to some of the aims the veteran missionary has in mind, one wonders whether or not some generalizations in his criticisms

of contemporary method may not be too universal, some of his projected substitutions too vague. Be that as it may, his views, or rather his enthusiasm, can stimulate constructively critical attitudes in us and prevent deadly humdrum from enervating our use of methods which, though they have proved effective in the past, need constant evaluation for their effectiveness in the present situation and equally constant adaptation to current problems.—EARL A. WEIS, S.J.

THE CHALLENGE OF BERNADETTE. By Hugh Ross Williamson. Westminster, Maryland: Newman Press, 1958. Pp. 101. \$1.95.

The Lourdes Centenary has been another great triumph of Mary. To a happily surprising degree, it has been also the triumph of her confidante, St. Bernadette. The new books about her have been many; and they are good—so good that her friends read them one after another, with unflagging eagerness.

Properly speaking, Hugh Ross Williamson's *Challenge of Bernadette* is not another life, but a powerful interpretation of her life, and of Lourdes, as a divine sign of the truth of the Christian revelation in the face of a contradicting world. The author is perfectly at home in the literature of his subject and master of the historical, cultural, and theological background. He writes with the style of an experienced man of letters.

In this brief review only two points can be singled out. By a remarkable combination of hard-headed realism and of perceptive gentleness, Williamson makes a positive, important contribution toward a better understanding of the characters who surrounded Bernadette and tried her mettle. This applies especially to his treatment of the Abbé Marie-Dominique Peyramale, her parish priest, and of Mother Marie-Thérèse Vauzou, her novice mistress. They are redoubtable figures; but they have their qualities, just the same—qualities which Bernadette valued highly.

The other point is simply the main theme of the book brought to its focus. The challenge of Bernadette is the challenge of a saint who lacked everything the world covets and admires. It is the simple integrity of her Christian faith and piety, divinely sealed by the charism of miracle. It is Mary's challenge and Bernadette's to a world that is always bringing upon itself the wages of its self-conceit. It is God's challenge, through them, to repent; for the Kingdom of Heaven is very near at Lourdes.—EDGAR R. SMOTHERS, S.J.

LIKE A SWARM OF BEES. By Sister M. Immaculata, S.S.J. Second Printing. Buffalo, New York: Mount St. Joseph Motherhouse, 1958. Pp. 213. \$3.50.

The Sisters of St. Joseph of Buffalo here have their history recounted right back to the days of three hundred years ago when a good bishop of Le Puy in France and Father Jean Pierre Medaille, S.J., collaborated to provide initial inspiration and impetus. The newness of the way of religious life begun by these sisters shocked narrow traditionalists at first; but criticism eventually had to grow silent, as it always does, in the face of good works blessed with God's graceful favor. The book will be of particular interest to those who work with these sisters and would like to know more of their spirit and local history or to those who aspire to join their zealous ranks.—EARL A. WEIS, S.J.

GOD'S HIGHWAYS. By J. Perinelle, O.P. Translated by Donald Attwater. Westminster, Maryland: Newman Press, 1958. Pp. ix, 339. \$4.25.

When a distinguished writer turns, for a change, to the work of translation, the reader is assured of a resulting product worthy of his best attention on a double count. Donald Attwater has enriched our vocation literature with an English classic in *God's Highways*, giving us a charming rendition of Father Perinelle's volume on religious vocaton. The well-known Dominican author addresses his pages primarily to those consecrated to God in religion, including secular institutes, but notes that all Christian perfection has a common basis, whether lived in or out of the cloister, and that hence lay men and women, striving for a deeper life, will find inspiration and guidance in these chapters.

The lucid style and vigorous thought captivates the reader from the start, expressing, as it does, a powerful conviction that "for beauty, grandeur, fruitfulness and happiness not one of the happy ways of life equals that which is wholly dedicated to the Lord, for not one of them is given over to so sublime a love."

Father Perinelle does much more than write another book on the vows. He lucidly portrays the implanting and growth of a vocation from its first tiny beginnings, and one instinctively cherishes the desire that many young people may come under the tutelage of so wise a director. For this purpose the opening chapters ought properly to be read long before one enters the cloister. The pity

is that many a later reader will sigh and utter to himself, "If only I had known all that while I was fighting my hard way into religion."

Appreciation of the implications of any life in God's service will require understanding of the fundamental God-given habits of faith and charity, which are perhaps too little appreciated in the process of sanctification. Both these divine-gift virtues are adequately presented in the second and third sections of the book. The wonders of charity, one feels, as portrayed in these scintillating pages, would turn earth into heaven if they could be fully realized. Yet this charity "is no leveller, it does not kill natural affection"; nor does it save us from still finding ourselves "like men with loads on their shoulders, some going up and some coming down the same narrow staircase: try as they may, they can't prevent their loads sometimes banging into one another."

A fourth section treats of the general topic of religion as a fundamental virtue, and a "fellow of charity," resulting from our life in Christ and uniting us to Him in His priesthood. Seldom is the truth so convincingly put, in vocation treatises, that consecration to God in religion arises from the priesthood of Christ from which it derives both its existence and its worth.

Before the specific treatment of the vows, a preliminary chapter makes it clear that these vows are not the invention of the Church but were introduced by Christ Himself through the Apostles. By their observance the Savior wished to reproduce in His followers the characteristics of His own life, but His advocacy of them is by way of counsel not precept.

Chastity is exhibited first in its most attractive splendor, a *loving* gift that cannot be mere abstention. The subsequent pages on the practice of the virtue are precious in their sound and resolute actuality, presenting an alluring positive picture of the lovely virtue of virginity. Neither is "consecrated maidenhood" a mere additional ornament of the Church; it is rather a vital organ, not a halo but a heart; a virtue, too, that is blessed with a nobler fertility, enriching the Church and society with "Fathers" and "Mothers" of a higher order.

Poverty is viewed as it took shape historically, from gospel beginning to our time, and with many legitimate varieties, under the Church's guidance and legislation, meeting the varying needs of persons and conditions. Special emphasis is laid on the recent

prescriptions of *Sponsa Christi* and allied documents in regard to the work of contemplative nuns. The impressive litany of dos and don'ts rehearsing the practice of poverty is attractive in its sane and good-humored realism.

An impressive treatment of obedience closes the book, exhibiting the singular value of this virtue and vow in fostering true, spiritual, Christian freedom. "The service of God to which obedience calls you is not slavery—it is freedom." Again the historic growth of obedience is traced, from the older hermits through St. Augustine and St. Benedict to our own times inclusive of secular institutes. Obedience is shown to offer endless opportunity for meritorious acts while there is a minimum danger of sin against it. "Such is the illogicality of divine mercy." The author's treatment substantiates to the full his own final evaluation thus summarized: "Understood and practised in this way, obedience and its sister docility are educative, manly, expansive and fertile virtues."

Once more be it said, the fine flavor of a translator's consummate art, added to the author's brilliant mastery of his subject, makes this book a valuable and engrossing addition to our vocation literature.—ALOYSIUS C. KEMPER, S.J.

THE YANKEE PAUL: ISAAC THOMAS HECKER. By Vincent F. Holden, C.S.P. Milwaukee: Bruce Publishing Company, 1958. Pp. xxii, 508. \$6.95.

Books have already gone on the market with the titles *Yankee Batboy*, *Yankee Bob*, *Yankee Doodle*, *Yankie Rookie*, *Yankee Tabernacle*, *Yankee Yachtsman*, *Yankee Stranger*, *Yankee Privateer*, *Yankee Pasha*, and *Yankee Priest*. Granted that it is difficult to be original in one's choice of title these days, Father Holden's selection, *The Yankee Paul*, has the ring of a hackneyed phrase about it. This is unfortunate, for the book is good. The archivist of the Paulist community has done his noble group excellent service in commemorating its one hundred years of fruitful ministry to America by his publication of this partial biography of the saintly convert-founder, Father Isaac Thomas Hecker.

Opening to the warm and compelling portrait by George P. A. Healy which acts as frontispiece, carried on through a friendly foreword by the beloved Cardinal of Boston, the reader has his interest skillfully taken up by Father Holden's swift delineation of the origins of the Hecker family in New York City, his introduction to and

gradual unfolding of the thoroughly winning character of Isaac, and his account of Isaac's relations with devoted brothers and interesting literary friends. The account is kept alive through Isaac's search for interior peace, conversion to the Church, entrance into the Redemptorists, studies abroad, and ordination. However, it is the narrative of his expulsion from the Redemptorists and, in his pathetic aloneness, his Roman adventures as he seeks implicit moral and juridical reinstatement from Pope Pius IX that is the crowning achievement of the author. Here there is a genuine element of suspense and, in the last pages, a fascinating partial glimpse behind the veil that hides the intramural Vatican politics of the last century. The author brings all this to us at considerable effort, as the copious documentation, much of it kindly furnished by earnest C.S.S.R. cooperation, shows. The bibliographical comment and notes, relegated to the last eighty-six pages, neither distract the interested reader nor fail the searching scholar, and offer convincing proof that the interest of the work is not a product of merely imaginative writing.

Surely not often is the Church in the United States able to open its doors to a convert already so richly blessed by God in gifts of nature and grace as Father Hecker was. Even before he entered the Church, Isaac was a grace-formed man of intellect, vision, touching sincerity, wide erudition, and a literary ability acquired largely informally, as well as a man devoted to habits of prayer of a high order. After his conversion to the Church, we see these qualities put exclusively to the service of God. Speaking for himself and his confreres after the adjudication of their cause in Rome he said, "Since the beginning of our Catholic life we had given ourselves soul and body entirely to the increase of God's glory and the interests of His Church and it was our firm resolve to do so until the end of our life." Not many who read this book to this point will be able to refrain from a fervent amen to this frank statement of his motives and the direction of all his efforts.

We see that, unfortunately, after his conversion to the Church the marvelous qualities of Isaac had to be put to the service of God in a milieu that was not appreciative of their worth or cooperative in achieving their further development for the increase of the sanctity of the subject and the greater glory of God. But Isaac was, in the finest sense of the word, undaunted. Because the Holy Ghost was leading him, crosses were for him but hooks wherewith to hoist himself higher on the ladder of perfection. How else could a

man profit so from suffering? "One thing my trials have taught me," he wrote, "and this is the one thing important, to love God more. It almost seems I did not know before what it is to love him."

This is not a perfect book. There is a very small deficiency in its literary quality, for it has a slight tendency towards pleonasm ("thoughts and ideas," p. 7; "liberty and freedom," p. 17; the divine will of God," p. 37), colloquialism ("This answer did not faze Barnabo," p. 369), and elastic periphrasis (in the sentence, p. 334, "Then he told the Rector Major he had the right to do what he did," the phrase "he had the right to do" becomes "he was right in doing" on p. 337—something else indeed). These tiny faults are pardonable in a book that offers the riches this one does. As is evident from the bibliographical notes, Father Holden has been a student of the life of Isaac Hecker for many years. We are favored to have this mature fruit of his studies, and we look forward to the promised subsequent volume.—EARL A. WEIS, S.J.

THE WORLD TO COME. By Robert W. Gleason, S.J. New York: Sheed and Ward, 1958. Pp. 172. \$3.00.

From the time of the Thessalonians down to our own the gaze of the Christian has always been turned with curiosity to the world to come. Considering the mystery which veils the future from our eyes, this curiosity is easily explained. Father Gleason, while not removing the veil, has given us a delightfully modern and profoundly theological approach to the question of the last things. Putting aside the highly imaginative and fanciful accounts of death, heaven, and hell often encountered in spiritual books and retreats, he has substituted an account of the basic doctrine as it is derived from the Old and New Testaments and from the teaching of theologians. In addition, the language of modern philosophy and thought prevails, not the staid and trite expressions which have been the stock in trade of theologians for centuries.

An introductory chapter echoes a recent trend in moral theology by putting a nice emphasis on love as the basis of Christianity, not law. Our present love for God is only a prelude to the experiencing of the reality of that love at the Last Judgment and provides the motivation for our actions here on earth.

The emphasis just mentioned does not mean that the author underestimates the role of law and of its violation, sin. He gives

an excellent treatment of sin from biblical, historical, psychological, and theoretical fonts to show that only by understanding it can we hope to explain the rejection of God's love and thus set the stage for an adequate and intelligent discussion of the last things. It is hell, indeed, which finally permits us to realize fully just what sin itself is.

Chapters on death, judgment, redemptive suffering, and hell all give new slants on the worn truths of the catechism. In his treatment of purgatory, for instance, the author emphasizes what might be called the "pleasant side," an aspect frequently overlooked, when he describes the ever-increasing joy and happiness of the soul as it nears the term of its purification. The subject of hell, as indicated above, does not evoke a fire-and-brimstone display of rhetoric; it rather receives an enlightening unfolding of the dogma from its sources, followed by a reasoned explanation of where its essence lies.

Resurrection is not usually considered one of the four last things, but by the end of the chapter on this subject it is plain that heaven can be understood rightly only in the light of the fact that body and soul together will enjoy the vision of God. It is man who has been saved, not his soul; and it is man who is called to join the society of the elect. This premise laid down, the author draws some very interesting conclusions concerning the redemption of the material world of which St. Paul spoke. Of course, humanity cannot find its permanent form and shape within the temporal sphere; this does not mean, however, that the entire universe will not have a part to play in the definitive state of things.

Too often a discussion of the last things is attended with gloom and fretful anxieties. This book shows that the world to come is really the consummation of the redemptive work of Christ and as such something to be sought and longed for. May this understanding and thought-provoking treatment find many imitators in modern presentations of other dogmatic subjects.—

RALPH J. BASTIAN, S.J.

SACRAMENTAL THEOLOGY. By Clarence McAuliffe, S.J. St. Louis: B. Herder Book Company, 1958. Pp. xxix, 457. \$6.00.

Sacramental Theology is a manual of dogma treating of the sacraments in general and all seven sacraments in particular. Written in strict thesis form, it is intended as a textbook for college

BOOK ANNOUNCEMENTS

Review for Religious

students. An excellent book for its purpose, it should give the students a taste of formal dogmatic procedure. Among the disputed opinions, Father McAuliffe favors intentional causality, the specific institution of all the sacraments by Christ, and Cardinal Billot's explanation of the essence of sacrifice in the Mass. The index is quite adequate, but the bibliography is too brief and out of date even in view of the expressed limitation placed by the author in his introduction.—CARL L. FIRSTOS, S.J.

BOOK ANNOUNCEMENTS

BRUCE PUBLISHING COMPANY

Dante Lights the Way. By Ruth Mary Fox. Dante's meaning and background explained by a professor of English at the University of Wisconsin. Pp. xix, 370. \$4.95.

DAUGHTERS OF ST. PAUL

Prayers from the Roman Breviary and Other Prayers. Second edition. Pp. 187. \$1.00.

Guide to the Revised Baltimore Catechism for Grades IV, V, VI. According to the Text "St. Paul's Catechism of Christian Doctrine No. 5." By the Daughters of St. Paul. Fourth in a series of aids intended for teachers of religion at grade-school level. Pp. 528. Cloth \$3.00, paper \$1.75.

The Eucharistic Springtime of the Church, Five Papal Documents for Frequent, even Daily, Communion. Preface and questions by Richard Cardinal Cushing. Pp. 83. Paper \$.50.

DAVID McKAY COMPANY

Prophecy Fulfilled: The Old Testament Realized in the New. By Rene Aigrain and Omer Englebert. Translated by Lancelot C. Sheppard. Pp. xii, 274. \$3.95.

FIDES PUBLISHERS ASSOCIATION

The Adolescent Boy. By William A. Connell, S.J. Edited by J. Barry McGannon, S.J. Thirty-three years of high school teaching and almost five thousand students gave Father Connell more than sufficient grounds for sure inductions about the characteristics of

adolescent boys and how to help them. The fruit of his experience is here posthumously and usefully shared with all who have to deal with them. Unfortunately the book is garnished with illustrations calculated to appeal more to the adolescent than to his mentors. Pp. 175. \$2.95.

The Rosary.

Marriage. Two tall pamphlets open a new series, "Fides Picture-backs," carefully and strikingly illustrated; no author is named. The text of *The Rosary* is superior to that of *Marriage*, although in the former objection can be made to the use of the word *injustice* relative to God's plans for our Lady. Pp. 63. Paper \$.50.

GRAIL PUBLICATIONS

The Inner Life of Worship. By Charles M. Magsam, M.M. A priest with a background in contemporary pronouncements on the liturgy applies his evident powers of integration to the unfolding of the place of worship in the whole scheme of God. It is written for the layman, the jacket says. Perhaps a layman will need some guidance in his study of this text, but a religious will not. Those religious whose special care is the liturgy will find reasoned counsel, insight, and points for discussion and reflection in the pages of this work. Pp. 323. \$4.50.

JOSEPH H. WAGNER

Litany at Nazareth. By James J. McNally. Short exhortations based on the Litany of Loretto. Pp. 240. \$3.95.

THE LITURGICAL PRESS

The Church's Year of Grace, Vol. 5, September, October, November. By Pius Parsch. Translated by William G. Heidt, O.S.B. The beautifully bound and symbolically illustrated series is here brought to a close. It throws light on the liturgy according to a formula that has met a widely felt need among religious. Pp. 432. Cloth \$4.00, paper \$2.75.

God's Word and Work. By Kathryn Sullivan, R.S.C.J. The author has written for *Worship* brief article-commentaries on the historical books of the Old Testament with particular reference to their use in the liturgy as well as their meaning for our personal lives. These articles are collected here. Cleverly jacketed, though not

BOOK ANNOUNCEMENTS

as successful in its illustrations as it could have been, the book suffers from a common ailment of scripture aids—inability to fuse itself into an interestingly harmonious whole. Still, it accomplishes more in this direction, perhaps, than many another commentator's efforts. Pp. 164. \$3.00.

SHEED AND WARD

American Catholic Dilemma: An Inquiry into the Intellectual Life. By Thomas F. O'Dea. The author, a Fordham University sociologist, approaches what has been termed "the now-hoary old question about the shortage of U. S. Catholics on the intellectual front," from a sociologist's point of view. Actually the question is not hoary; for one thing, hoary old things have a near-finished aspect about them, and this question has not come close to being answered adequately. For another, so relatively little time has passed since the issue arose that only now are second thoughts beginning to arise in the minds of some. This book is not every religious's cup of tea, but there should be some in every community of any size who will be interested in its message. The more administrators there are in this group the better. If no one is interested, there are then serious grounds for thinking something is wrong with religious life in America; for the book has much to say about the attitudes of religious towards sanctity, the world, the intellectual life, administration of educational institutions, seminary training, and the selection of religious for specialized study. These are just a few of the topics touched on lightly by the man from Fordham. Not everybody's cup of tea, as was already said, but some should want to taste it and make suggestions about the brew. Pp. 173. \$3.00.

The Gospel Story. Text by Ronald Knox. Commentary by Ronald Cox. The professor of Sacred Scripture at Holy Cross College, New Zealand, has arranged a Gospel harmony, that is, a continuous narrative, from the Knox version. On the opposite page is his commentary. Though such a determination of the length of a commentary for a particular section of the Gospel story is a fundamentally arbitrary one, nevertheless, the end-product here is a succinct, clear, helpful, manageable, undistracting biblical aid. Some wise college teachers will see in this a useful classroom text; priests, religious, and seminarians will doubtless discover its particular scope meets a felt need. Pp. 446. Indeed a bargain at \$4.50.

Apostolic Indulgences of John XXIII

[The original text of which the following pages are a translation appeared in *Acta Apostolicae Sedis*, 51 (1959), 48-50. The enumeration in the translation is taken from the original document.]

APOSTOLIC INDULGENCES which the Supreme Pontiff John XXIII in an audience with the undersigned Cardinal Major Penitentiary on November 22, 1958, granted to the faithful who possess a pious or religious article blessed by the Pontiff or by a priest having the competent power and who fulfill certain prescribed conditions.

The Indulgences

1. Whoever is accustomed to recite at least once a week the Lord's chaplet [*coronam Dominicam*]; or one of the chaplets of the Blessed Virgin Mary; or a rosary or at least a third part of it; or the Little Office of the same Blessed Virgin Mary; or at least Vespers or a nocturn together with Lauds of the Office of the Dead; or the penitential or gradual psalms; or is accustomed to perform at least once a week one of those works which are known as the "works of mercy," for example, to help the poor, to visit the sick, to catechize the uninstructed, to pray for the living and the dead, and so forth; or to attend Mass; may, provided the conditions of sacramental confession, Holy Communion, and some prayer for the intentions of the Supreme Pontiff are observed, gain a plenary indulgence on the following days: the Nativity of our Lord, Epiphany, Easter, the Ascension, Pentecost, Trinity Sunday, Corpus Christi, the feast of the Sacred Heart, Christ the King; the Purification, Annunciation, Assumption, Nativity, Immaculate Conception, Maternity, and Immaculate Heart of the Blessed Virgin Mary, and the feast of her Queenship; the Nativity of St. John the Baptist; both feasts of St. Joseph, the Spouse of the Virgin Mother of God (March 19 and May 1); the feasts of the holy Apostles Peter and Paul, Andrew, James, John, Thomas,

Philip and James, Bartholomew, Matthew, Simon and Jude, Matthias; and the feast of All Saints.

If, however, a person does not make a sacramental confession and go to Holy Communion but nevertheless prays with a contrite heart for some time [*aliquantisper*] for the intentions of the Supreme Pontiff, he may gain on each of the above-mentioned days a partial indulgence of seven years.

Moreover, whoever performs one of the aforementioned works of piety or charity may gain, each time he does so, a partial indulgence of three years.

2. Priests who, if they are not prevented by a legitimate impediment, are accustomed to celebrate daily the holy sacrifice of the Mass may gain a plenary indulgence on the above mentioned feasts, provided they confess sacramentally and pray for the intentions of the Supreme Pontiff.

Moreover, as often as they say Mass they may gain a partial indulgence of five years.

3. Whoever is bound to the recitation of the Divine Office may, when he fulfills this obligation, gain a plenary indulgence on the feast days mentioned above, provided the conditions of sacramental confession, of Holy Communion, and of prayer for the intentions of the Holy Father are fulfilled.

Whoever does this at least with a contrite heart may gain each time a partial indulgence of five years.

4. Whoever recites at dawn, at noon, and at evening, or does so as soon as he can after those times, the prayer which is popularly called the Angelus and during the Paschal Season the Regina Caeli; or whoever, being ignorant of these prayers, says the Hail Mary five times; likewise whoever around the first part of the night recites the psalm De Profundis, or, if he does not know this, says an Our Father, Hail Mary, and Eternal Rest Grant unto Them, may gain a partial indulgence of five hundred days.

5. The same indulgence may be gained by one who on any Friday piously meditates for a time [*aliquantulum*] on the passion and death of our Lord Jesus Christ and devoutly recites three times the Our Father and the Hail Mary.

6. Whoever, after examining his conscience, sincerely detesting his sins, and resolving to amend himself, will devoutly recite an Our Father, a Hail Mary, and a Glory Be to the Father in honor of the Most Blessed Trinity; or recites five times the Glory Be to the Father in memory of the five wounds of our Lord Jesus Christ, may gain an indulgence of three hundred days.

7. Whoever prays for those in their agony by reciting for them at least once an Our Father and a Hail Mary may gain a partial indulgence of one hundred days.

8. Finally whoever in the moment of death will devoutly commend his soul to God and, after making a good confession and receiving Holy Communion, or at least being contrite, will devoutly invoke, if possible with his lips, otherwise at least in his heart, the most holy name of Jesus, and will patiently accept his death from the hand of the Lord as the wages for sin, may gain a plenary indulgence.

Cautions

1. The only articles capable of receiving the blessing for gaining the apostolic indulgences are chaplets, rosaries, crosses, crucifixes, small religious statues, holy medals, provided they are not made of tin, lead, hollow glass, or other similar material which can be easily broken or destroyed.

2. Images of the saints must not represent any except those duly canonized or mentioned in approved martyrologies.

3. In order that a person may gain the apostolic indulgences, it is necessary that he carry on his person or decently keep in his home one of the articles blessed by the Sovereign Pontiff himself or by a priest who has the requisite faculty.

APOSTOLIC INDULGENCES

4. By the express declaration of His Holiness, this concession of apostolic indulgences in no way derogates from indulgences which may have been granted at other times by Supreme Pontiffs for the prayers, pious exercises, or works mentioned above.

Given at Rome, in the palace of the Sacred Apostolic Penitentiary, on November 22, 1958.

L. ✕ S.

N. Card. Canali, Major Penitentiary

I. Rossi, Secretary

Pius XII's Allocution to Cloistered Contemplatives

Translated by Frank C. Brennan, S.J.

[The first and second parts of this allocution were published in the January and March issues of the REVIEW FOR RELIGIOUS; this is the third and last part. The successive parts of the allocution were broadcast by Pius XII on July 19, July 26, and August 2, 1958. The official text is to be found in Acta Apostolicae Sedis (AAS), 50 (1958), 562-586. All divisions and subtitles in the translation are also found in the official text.]

PART III: LIVE THE CONTEMPLATIVE LIFE

The Practice of the Contemplative Life in the Light of the Knowledge and Love of Contemplation

WHILE TREATING the knowledge and love of the contemplative life in the first two parts of this allocution, We did not neglect, beloved daughters, to point out some practical applications of the principles which We were emphasizing. In order to promote a fuller understanding of Our discourse, it is important to go beyond merely theoretical and abstract considerations and take account of the concrete effects which a more profound knowledge and a more ardent love of the contemplative life can have on its actual practice.

Since We need not repeat in this third part what We have already said, We will recall the necessity of translating into action what we know and love more deeply and then consider the actual practice of the contemplative life, with respect both to its essential element, which is contemplation itself, and to its secondary elements, especially monastic work.

As We pointed out in the first part of Our allocution, one's knowledge of the contemplative life is enriched and deepened by the daily fulfillment of its obligations. Love of the contemplative life necessarily engenders attitudes through which this love is expressed and without which it would be nothing but a delusion. In this constant interaction which normally conditions

the regular progress of a religious life, the predominant element will always be the interior life which gives to external actions all their meaning and value. It is from the heart of a man that good or evil designs spring;¹ it is his intention which explains his acts and gives them their moral significance. But this intention alone will not suffice; it must be actualized: "He who has my commandments and keeps them, he it is who loves me,"² says Jesus. And again: "You are my friends if you do the things I command you."³ By contrast, whoever neglects to fulfill the divine precepts finds himself excluded from the Kingdom: "Not everyone who says to me 'Lord, Lord,' shall enter into the kingdom of heaven, but he who does the will of my Father."⁴

The Fulfillment of the Essential Duty of the Contemplative Life: Interior Contemplation

These basic principles apply also to the contemplative life. To desire the contemplative life, however ardently, is not enough; one must actually dedicate oneself to it and accept the sacrifices which it requires. For contemplation, understood as the union of the mind and heart with God, is the essential characteristic of the contemplative life. We established this in the first part of Our allocution where We cited the chief texts which prove it. Here We add two more, which We draw from the instruction *Inter caetera* of March 25, 1956, and which reiterate the preeminence of contemplation in your life. "Minor cloister does not admit of any kind of ministry, but only such as is compatible with the contemplative life of the whole community and of each nun."⁵ "Those ministries which are undertaken with discernment and moderation in accordance with the character and spirit of the order must tend to reinforce rather than disturb and prevent the life of

¹ Cf. Mk 7:21.

² Jn 14:21.

³ Jn 15:14.

⁴ Mt 7:21.

⁵ AAS, 48 (1956), 520, n. 41a.

true contemplation."⁶ "Such works are the teaching of Christian doctrine, religious instruction, the education of young girls and of children, retreats and spiritual exercises for women, the preparation of candidates for First Communion, works of charity for the relief of the sick and the poor."⁷ The contemplative life does not consist essentially in the external profession of a religious discipline which is only the framework of contemplation. Religious discipline sustains, encourages, and preserves the contemplative life; but it does not actually constitute it. To repeat, therefore, what We have said already, We earnestly exhort you to give yourselves with all your hearts to contemplative prayer as to your essential duty for which you have renounced the world.

This principle has nothing directly to do with the frequency and duration of spiritual exercises. The intensity of an exercise is not necessarily measured by its length. While the ministries permitted to contemplative nuns may prevent them from devoting long hours each day to contemplative prayer, there still remains enough time to satisfy this essential obligation.

The Fulfillment of Secondary Duties Which Perfect the Contemplative Life

Along with "the essential and indispensable elements which constitute the first and principal end of the contemplative life of cloistered nuns," the apostolic constitution *Sponsa Christi* singles out others which are not indispensable but which do perfect the contemplative life and are calculated to safeguard it. Among these are the cloister, exercises of piety, of prayer, and of mortification.⁸ The sixth and seventh articles of the same constitution deal with the nature and juridical structure of cloistered convents, with their autonomy, and with the possibility of their forming federations and confed-

⁶ *Ibid.*, n. 41b.

⁷ *Ibid.*, n. 41c.

⁸ Cf. AAS, 43 (1951), 10.

erations." On some of these points the Church lays down precise requirements which must be met; on others, however, she merely expresses an invitation and a preference which should receive careful and respectful consideration. It is only right that convents and orders of cloistered nuns esteem, protect, and remain faithful to the distinctive spirit of their order. It would be unjust not to take account of this. But they should defend it without narrow-mindedness or rigidity to say nothing of a certain obstinacy which opposes every legitimate development and resists every kind of adaptation even though the common good requires it.

It can happen that a nun is asked to leave her convent and to establish herself elsewhere for some greater good or for a serious reason. It is true, of course, that no one can impose on a religious, against her will, any obligations which go beyond the provisions of her vows. But one might ask just to what degree stability really constitutes an essential right of cloistered nuns. The Holy See has the right to modify the constitutions of an order together with their prescriptions concerning stability. But if these changes affect essential points of law, then the members are not bound, by virtue of their vows, to accept the new constitutions. They must be given the choice of leaving the order which undergoes modifications of this kind. At the same time a nun can freely renounce her own rights and consent to the request which, with the approval of the Holy See, is made of her.¹⁰ We recognize the gravity of such a step and what it might cost the individual religious, but We would exhort her to accept this sacrifice unless there are grave reasons for declining.

Whenever there is question of the secondary elements which play only an auxiliary role in the religious life, convents and individual nuns should be ready to accept the interchange of ideas and the mutual collaboration which the Holy See

⁹ *Ibid.*, pp. 17-19.

¹⁰ Cf. *Sponsa Christi*, a. 7, § 8, n. 3; AAS, 43 (1951), 19.

has proposed to them. In particular, they should try to establish respectful and open relations with the Sacred Congregation of Religious since the Congregation does not intend to ignore existing rights but rather wishes to take into account the desires of monasteries or orders of nuns. This collaboration is particularly desirable whenever there is question of forming federations of convents or orders, or even of forming confederations of federations.

The text of *Sponsa Christi* clearly states that there is no thought of doing violence to the just independence of particular convents, but rather of protecting and insuring it. Strive, therefore, to cooperate with the competent ecclesiastical authority in order to further the adaptation and salutary evolution which the Church desires.

One Element in Particular: Monastic Work

We are deeply interested in the application of the norms concerning work, because this has a bearing not only on the welfare of every contemplative convent and order, but also on the welfare of the universal Church which, in many places, requires the cooperation of all its available forces.

Having already discussed the necessity of work in general and its appropriateness for contemplative orders, We here concentrate on the application of those provisions set forth in the constitution *Sponsa Christi*.

In the first part of that constitution, We said that "We are moved, even forced, to apply these reasonable adjustments to the life of cloistered nuns because of reports We have received from all parts of the world informing us of the distress in which many nuns live. Indeed, there are convents which are close to starvation, misery, and destitution, while in others life is very difficult because of severe material privations. Still other convents, without being in desperate straits, find themselves on the decline because they are isolated and separated from all the others. Furthermore, the laws of cloister are

sometimes too rigid, thus giving rise to serious difficulties."¹¹ The normal and most readily available remedy for these ills is some kind of work on the part of the nuns themselves. For this reason We call on them to undertake such work and thus provide for themselves the necessities of life rather than have immediate recourse to the goodness and charity of others. This request is addressed also to those who are not actually destitute and are not for this reason forced to earn their daily bread by the work of their hands. They too might somehow earn enough to satisfy the law of Christian charity toward the poor. We further urge you to develop and perfect your manual abilities so as to be able to adapt yourselves to circumstances in accordance with article 8, paragraph 3, number 2 of the constitution *Sponsa Christi*.¹² This same article summarizes the norms concerning work by stating at the outset that "monastic work, in which contemplative nuns should be engaged, ought to be, as far as possible, in accordance with the Rule, the constitutions, and the traditions of each order."¹³ Some constitutions provide for determined works which are generally of an apostolic nature. Others, on the contrary, make no provisions of this kind. The work "should be so organized that it will secure for the nuns a definite and suitable sustenance by adding to other sources of income."¹⁴ Local ordinaries and superiors are bound to see to it "that such necessary, suitable, and remunerative work is never lacking to the nuns."¹⁵ Finally, the article emphasizes the duty which the nuns have in conscience not only to earn their bread by the sweat of their brow, but also to perfect themselves each day, as circumstances demand, by different kinds of work.¹⁶

Do not let Our call to labor go unheeded; but make use of all the means at your disposal and of every opportunity

¹¹ *Ibid.*, pp. 10-11.

¹² *Ibid.*, p. 19.

¹³ *Ibid.*, a. 8, § 1.

¹⁴ *Ibid.*, § 2.

¹⁵ *Ibid.*, § 3, n. 1.

¹⁶ *Ibid.*, § 3, n. 2.

you can contrive to earn something, if not to meet your own pressing needs, then at least in order to alleviate the misery of others. Note also that some serious occupation, adapted to your strength, is an efficacious way of preserving one's mental balance or of regaining it if it has been disturbed. In this way you will avoid the damaging effects which complete seclusion and the relative monotony of daily life in the cloister can exercise on certain temperaments.

Conclusion

We close Our allocution, beloved daughters, by repeating that invitation to the apostolate which formed the conclusion of the constitution *Sponsa Christi*. It is an invitation based on the great commandment to love God and our neighbor as well as on the will of the Church.

Charity towards our neighbor includes all human beings, all their needs, all their sufferings. It is most especially preoccupied with their eternal salvation. Nuns can exercise this apostolate which the Church entrusts to them in three ways: by the example of Christian perfection which silently draws the faithful to Christ, by public and private prayer, by penances generously undertaken even beyond the prescriptions of the rule at the behest of one's wholehearted love of the Lord. In its dispositive part, the constitution *Sponsa Christi* distinguishes different kinds of apostolic work corresponding to different forms of the contemplative life. Some nuns are committed by their constitutions to the exterior apostolate; they should continue in this apostolate. Others do engage or have engaged to some extent in apostolic works even though their constitutions mention only the contemplative life. They should continue such work; or if they have abandoned it, they should resume it in accordance with current needs. Still other contemplative nuns, in obedience to their rules and constitutions, live only the life of contemplation. They should adhere to it unless they are forced by necessity to perform

some kind of exterior apostolate for a time. It is evident that these exclusively contemplative nuns participate in the apostolate of love through example, prayer, and penance.

We would also like to direct your thoughts to that more sublime and more universal apostolate of the Church, the Spouse of Christ, of which the Apostle of the Gentiles¹⁷ and St. John¹⁸ speak.

The apostolate of the Church is based on her worldwide mission to all men and to all nations in every age of the world—to Christians and pagans, to believers and unbelievers. This mission derives from the Father: "For God so loved the world that he gave his only begotten Son, that those who believe in him may not perish but have life everlasting. For God did not send his Son into the world in order to judge the world, but that the world might be saved through him."¹⁹ This mission is confided to the Church by Christ: "As the Father has sent me, I also send you."²⁰ "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them . . . I am with you all days, even to the consummation of the world."²¹ This mission is accomplished in the Holy Spirit: "You shall receive power when the Holy Spirit comes upon you, and you shall be witness for me . . . even to the very ends of the earth."²² Hence this mission of the Church proceeds ultimately from the Blessed Trinity, Father, Son, and Holy Spirit. No mission is more sublime, more sacred, or more universal either in its origin or in its object.

What is the object of this mission if not to make known to all men the true God, one and indivisible, in the Trinity of Persons, and God's plan of redemption implemented through

¹⁷ 2 Cor 11:2.

¹⁸ Jn 20:21-23; 21:16-17; Apoc 21.

¹⁹ Jn 3:16-17.

²⁰ Jn 20:21.

²¹ Mt 28:18-20.

²² Act 1:8.

His Son and through the Church founded by Christ to perpetuate His work. The Church has received the complete deposit of faith and of grace. She possesses all of revealed truth and all the means of salvation bequeathed to her by the Redeemer: baptism,²³ the Eucharist, the priesthood: "Do this in commemoration of me";²⁴ the conferring of the Holy Spirit through the imposition of hands of the Apostles;²⁵ the remission of sins: "Receive ye the Holy Spirit; whose sins you shall forgive, they are forgiven them";²⁶ and the government of the faithful by the power of jurisdiction which she exercises in the name of Christ and with the abiding assistance of the Holy Spirit.²⁷ Here we have a brief description of the divine riches with which the Lord has endowed His Church to the end that she may fulfill her apostolic mission amidst all the uncertainties of this earthly life and march down through the ages without having the gates of hell prevail against her.²⁸

Let the unconquerable force which animates this apostolate of the Church take hold of your minds and your hearts. It will fill you with peace and joy! "Take courage, I have overcome the world."²⁹ In mounting ever higher and closer to God, you widen your horizons and become that much more qualified to find the true way on this earth. Far from narrowly confining you within the walls of your convent, your union with God expands your mind and heart to the very limits of the world making them coextensive with the world and with Christ's redemptive work being carried on in the Church. Let this be your guide; let it sustain all your efforts and reward them with abundant fruit.

We beg our Lord graciously to favor you with His choicest gifts and to perfect the work which He has begun in you to

²³ Mt 28:19.

²⁴ Lk 22:19.

²⁵ Act 8:17.

²⁶ Jn 20:23.

²⁷ Cf. Jn 21:16-17.

²⁸ Cf. Mt 16:18.

²⁹ Jn 16:33.

His greater glory. As a pledge of these divine graces, We impart to you with all Our Heart Our paternal and apostolic benediction.

Current Spiritual Writing

Thomas G. O'Callaghan, S.J.

Prayer

ST. THOMAS says that in our acts of worship the exterior, bodily act is ordered to the interior act of the soul; for it is this latter which is the more important (II-II, q. 84, a. 2). Thus, an exterior act of adoration, a bow or genuflection, is made for the sake of fostering interior adoration. Reverent exterior gestures of humility will usually help to arouse the heart to humble itself before God, to submit itself to Him. But it is also true, as the Angelic Doctor teaches, that an exterior act of worship ought to proceed from the interior act. In this way exterior acts of adoration are normally the expression of interior acts. Therefore, exterior acts of worship ought both to proceed from, and also to be ordered to, interior acts of worship.

Understanding this relation of the exterior to the interior in the worship of God, it is interesting to read an article of Étienne Robo on the use of the hands in prayer.¹

Gestures with the hands can very easily express ideas or interior attitudes. To shake a fist at someone is to threaten violence; a traffic officer holds up his hand to stop traffic and then waves it on; a beggar holds out his hand as a request for alms. Thus, it would be quite normal to expect that in prayer our hands could and should express interior dispositions.

In the days of the Old Testament to lift one's hands above the head, with eyes raised toward heaven, was a gesture of supplication. David asked the Lord to consider the lifting up of his hands as an evening sacrifice. During and even after the time of Christ this was still a typical gesture of prayer.

¹ "Pray with Your Hands," *Worship*, XXXIII, 14-18.

A modification of this was to pray with the arms extended in the form of a cross, a practice which Tertullian recommended, since it proclaimed the Passion of Christ. However, because such a practice was very tiring, an attenuated version of this was introduced. One sees in the catacombs paintings of the early Christians praying with their arms "flexed to some slight extent and the hands, wide open, palms outward, are not raised above the shoulders. The shape of the cross is retained but on a less ample scale." This is very similar to the gesture of the priest at Mass when he is reading the Orations or the Canon.

Our present custom of holding the hands palm to palm against one another seems to be of Germanic origin. When a vassal received a grant of land from his feudal lord, in order to express his fidelity and loyalty to his lord, he would kneel before him and place his joined hands between the hands of his lord. This custom, because it could represent so perfectly our dependence upon God, the Lord to whom we owe fidelity and service, was adopted by the Church as an attitude of prayer.

All these gestures are external acts which are expressive of interior dispositions. But also, if we use them with reverence, they will, as St. Thomas taught, help to foster interior devotion and prayerfulness.

In reading the letters of St. Paul, Father Lyonnet, S.J., remarks,² one is impressed with the frequent references which he makes to prayer. Very often Paul speaks about his own prayer, telling those to whom he writes that he has been thanking God for the graces which our Lord has granted them, or that he is begging God for the graces which they need. At other times he is exhorting others to pray. It might also be noted that in most of these places where Paul is speaking about prayer, the prayer has an apostolic quality to it; it is in

²"Un aspect de la 'prière apostolique' d'après saint Paul," *Christus*, V (1958), 222-29.

some way concerned with the promotion of the Kingdom of God.

When Paul speaks about prayer, especially the prayer of petition, he seems to suggest that prayer is a kind of struggle, an engagement between the soul and God. It is not only that "night and day we pray," but prayer is addressed to God "with extreme insistence" (I Thess 3:10). He asks the Romans "to strive together with me in your prayers to God" (Rom 15:30); and Epaphras, St. Paul writes, "does not cease striving" for the Colossians in his prayers (Col 4:12). Paul's way of speaking of prayer as a persistent struggle recalls our Lord's parable of the importunate friend whose prayer was heard because of his persistence (Lk 11:5-10). Both Christ and Paul make it clear that in prayer we should strive with persistence to be heard. Judging from their teaching, it seems that God wants to be pressed with requests, so that through our insistent prayer we may wrest from Him what we desire.

Does that mean that by our insistent prayer we move God to do that which at first He did not want to do, as if we could exert an influence on God Himself? Or might it mean that God is not a very loving Father, nor is He always disposed to give His children what will help them? By no means. Such a mentality would be based on a very false idea of divine transcendence and love.

When Paul, following the teaching of Christ, emphasizes the notion of struggling, striving in prayer, what he is trying to do is to underline the necessity of prayer. But prayer is necessary, as St. Thomas teaches, not in regard to God, as if He needed to be informed of our desires, or as if prayer were necessary to dispose Him to grant us our requests. God always knows our desires and is always disposed to grant us His gifts. Prayer rather is necessary from our part; for it is, partially at least, through prayer that we become suitably disposed to receive His gifts. Prayer does not dispose God to give; it

disposes us to receive from Him the graces and blessings which He in His fatherly love desires to give us.

This teaching of St. Thomas applies primarily to the prayer which the Christian addresses to God for himself. But it may also be applied, Father Lyonnet believes, to the prayer which an apostle addresses to God for others, particularly those entrusted to his care. God wishes to use us as His apostles for the salvation and sanctification of others. He wants us to be His instruments in the work of redemption. Too often, however, we are not fit instruments for God's salvific work. It is prayer—all prayer, no doubt, but especially prayer for others—which disposes us to be suitable apostolic instruments, fit for promoting the Kingdom of Christ. Thus, without exercising any influence on God, without intending to change the will of God, which could only be a will of love, prayer has the purpose of making the apostle a suitable instrument of God, and allowing God to realize in and through him His designs of love.

Celibacy

Sex is a fact of life which is here to stay; and it is very important that those who are preparing to live a life of celibacy, whether as priests or religious, should acquire sound attitudes toward it. Many excellent suggestions for establishing these attitudes are given in a fine article by Father W. Bertrams, S.J.³ Although his remarks are directed primarily to seminarians—and it is mostly in reference to them that we will explain a few of his ideas here—most of the article is applicable to religious also.

The priesthood demands a complete and undivided dedication of oneself to Christ and His Church. This is a very positive thing, and it is only this positive oblation of oneself which fully explains the obligation of celibacy. Because he

³ "De efformando in clericis genuino fundamento caelibatus suscipiendi," *Periodica*, XLVII (1958), 3-28.

dedicates himself to Christ, the priest cannot give himself to another; he must live a celibate life. Something similar takes place in marriage. When a young man gets married, he dedicates himself to his wife—and she to him—and it is because of this positive dedication to her that he may not give himself to another. In this sense the positive dedication of oneself to Christ in the priesthood (or religious life) is sometimes called a spiritual marriage between Christ and the priest (or Christ and the religious). During the course of their studies, then, clerics should strive to acquire this positive attitude toward celibacy. Certainly it is far more beneficial and healthy than the merely negative attitude of "I must not sin against chastity." It is the positive aspect, the dedication of oneself to Christ, which should be dominant in the soul.

Another point which Father Bertrams makes is that a person dedicated to the celibate life should have a healthy attitude, not a fearful and anxious one, toward his own body. One's body is a work of God; and thus reverence, not fear, is due it. Also, although one might possibly be misled by an expression which is sometimes used, there is no such a thing as an "indecent part" of the body. Thus, it would not be honest and objective to consider one's body, or certain parts of it, almost exclusively as an occasion of sin. Such an attitude would make the general subject of sex an object of fear, and it would create many difficulties which a person with a healthy attitude toward his body would not experience.

The sexual faculty is not evil in itself; it is good. Like any other natural faculty, however, it must be subordinated to reason. Thus, control of this faculty is required. But the process of educating oneself to this control supposes that one first admit that sex and sexual appetites do exist, and that they will at times manifest themselves. Some people are not always willing to admit this to themselves, or they keep wishing that it were not so. They must simply learn to accept the present

divinely-established order of Providence, an order in which sex, according to the will of God, has its proper place.

From the fact that sexual appetites do at times manifest themselves, and even strongly, it is clear that sexual temptations do exist. These appetites, therefore, have to be controlled; for if they are not, they lead to sin. In this sense sex can be dangerous. But to see the dangers of sex practically everywhere is just not being objective. It is true that today there are found in public life many sexual stimulants, and these can easily cause some indeliberate sexual thoughts and reactions. That is quite normal; in fact, for a person never to react to these stimulants would possibly be a sign of some natural defect. But, for a well-balanced person, not every sexual reaction to these stimulants is really deserving of the name of temptation; they are not real inducements to sin. Many are slight and pass quickly, and the best thing to do is to pay no attention to them. To consider these reactions as true temptations, and to be continually trying to avoid them, would only make one overanxious and hypersensitive. This state of anxiety could easily turn these slight reactions into strong temptations.

Another point in Father Bertrams's article touches on the question of the choice of a celibate life in preference to the married state. Since attraction for members of the other sex is natural and fairly strong and ordinarily leads to marriage, the choice of a celibate life should be made only after mature deliberation. Seminarians should realize, in reflecting on this choice, that marriage is not something good merely in the abstract. When they renounce marriage, they renounce something which could be for them an excellent personal good, a source of perfection, happiness, and salvation. But they are renouncing this sacramental state for the sake of a higher good, a more complete dedication to Christ and a more perfect service of His Church. And even after they make that choice of a celibate life, they should not expect the natural and human tendency toward married and family life simply to disappear.

But for them personally the celibate life is still a greater good, and by cooperating with the graces of their state the other tendency can be controlled.

These and many other of the observations which Father Bertrams makes are very prudent and are well worth study and reflection.

St. Thérèse of Lisieux

The recently published critical edition of the original autobiographical manuscripts of St. Thérèse of Lisieux (cf. REVIEW FOR RELIGIOUS, 17 [1959], 145-47) has been the occasion of intensified interest in the spirituality of this beautiful Carmelite saint. The original text is being carefully studied, and also closely compared with the text which Mother Agnes edited—and in many ways rewrote—and which has been known in English as *The Story of a Soul*. One of the purposes of this study and comparison is to discover whether our present picture of Thérèse's spiritual life should be modified in any significant way. An excellent article which considers this problem has been written by Father Noel Dermot of the Holy Child, O.C.D.⁴ We would like to mention briefly just one or two of the points which he discusses.

When Mother Agnes edited Thérèse's manuscripts, she omitted a great number of passages. From a study of these passages it is evident that her intention was not to show Thérèse as being holier or better than she really was. The only passage which could cause some doubt in this regard is the one in which St. Thérèse speaks about her difficulty in saying the rosary. She admitted that saying the rosary took more out of her than a hair-shirt would. No matter how hard she tried, she could not meditate on the mysteries of the rosary. This caused her great distress. Since she did have a strong personal love for the Blessed Mother, she just could not understand

⁴"The Published Manuscripts and the 'Histoire d'une Ame,'" *Ephemerides Carmeliticae*, IX (1958), 3-31.

why saying prayers in Mary's honor should be difficult. Nevertheless, it was difficult and a real trial for her.

This might be comforting to many of us; but we should not hastily assume, as Father Noel prudently notes, "that the Saint's distractions were on the same level as our own." Thérèse could not fix her attention on the mysteries, "not because her mind is far from God, and full of worldly or selfish preoccupations, but rather because her mind is fixed on God in a simpler and higher way. It is in fact a matter in which the Saint suffered from the lack of sufficiently skilled direction, which would assure her that Our Lady is more honored by a simple loving regard toward herself, or her Divine Son, than by the repetition of set prayers."

Another point, which may be of interest to mention here, is that one of the most striking characteristics of Thérèse's manuscripts is the constant use of the name of Jesus. Father Noel observes, in speaking of the editor's notes in the critical edition of the *Autobiography*, that "the citations under *Jésus* in the *Table des citations* occupy ten columns." This is an indication of the central and dominant place which Jesus held in the life of Thérèse of the Infant Jesus. (She never refers to Jesus as *Our Lord*, and only once as *Christ*.) Her autobiography is the story of a great love, "the love of Jesus for Thérèse and of Thérèse for Jesus."

Obedience

The spiritual life is primarily and basically a relationship between persons. First, it is a personal relationship with the three Persons of the Trinity. The three key virtues of the spiritual life, the theological virtues of faith, hope, and charity, are personal relationships with the Persons of God. One believes God; one hopes in God; one loves God. There are also, as is obvious, our personal relationships with the Blessed Mother, the saints, the angels, and others. Personal contacts therefore are at the very heart of the spiritual life.

Yet there is a very real danger for religious to become impersonal in their spiritual lives. They can easily fall into what might be called the trap of impersonalism. This is especially true, as Father Ryan, O.P., points out, in regard to obedience.⁵ Religious are certainly desirous of being obedient, because the faithful observance of rules is a very important part of religious life. But there is a definite danger of making obedience something impersonal, as if it were nothing more than conformity with a set of rules and regulations. "Primarily it is not this. We do not obey," says Father Ryan, "an abstract code of laws, we obey people"

This personal aspect of obedience is certainly brought out in Scripture. Our Lord obeyed His Father; He asked His followers to obey those who are their temporal lords. Children are told to obey their parents, servants their masters, and wives their husbands. Scripture makes it quite clear that obedience is a personal relationship.

Obedience is never mere conformity to law. It is a virtue which governs the relationship between living persons, between a subject and his superior. Since in the Christian dispensation the superior is a representative of Christ, possessing authority from Christ, obedience is basically a personal relationship with a living Christ. This is a point which often has to be stressed, because otherwise obedience can easily degenerate into legalism, into mere conformity with impersonal rules. When this occurs, the religious life loses much of its meaning. It is failing to be what it should be, a person to person relationship with the living Person of Christ.

The Contemplative Life

It was interesting to see in a recent issue of *Jubilee* that a group of Camaldolese hermits have started their order's first foundation in America.⁶ They have acquired an ideal location

⁵ "The Vows of Religion: II Religious Obedience," *The Life of the Spirit*, XIII (1958), 242-49.

⁶ "The Camaldolese Come to America," *Jubilee*, December, 1958.

on California's Monterey peninsula, six hundred acres of peaceful and secluded property overlooking the Pacific. This will be only their second house outside of Italy; the other is in Poland.

The Congregation of Camaldolese Monk Hermits was founded by St. Romuald in the eleventh century. The property on which he built his monastery was the gift of Count Maldolo. Thus, the name *Camaldolese* originated by shortening the phrase *campus Maldoli* (the field of Maldolo). The Camaldolese are an independent branch of the Benedictine order. Their foundation adapted the Benedictine Rule so that it would include hermits, and thus provide for the eremitical as well as the cenobitical life. "Although the recent trend within the Order has been to emphasize the cenobitical life, the foundation in America will be solely eremitical."

Along with the new foundation of the Carthusians in Vermont and the extraordinary growth of Trappist vocations during the last fifteen years, the arrival of the Camaldolese is another indication of the growth of the contemplative life in America.

The hermit's life is such a hidden one that it is rare that an individual hermit, at least in Western Christendom, becomes well known. Yet during the last fifty years there have been two hermits who have gained some fame. The better known of these two was Charles de Foucauld, the French ascetic who was murdered in the Hoggar desert more than forty years ago. The other, who died not quite three years ago, was an English convert, Monsignor John Hawes, better known as Fra Jerome, and perhaps still better known as The Hermit of Cat Island, since this is the title given to a recent biography of him. Those who will not have the opportunity of reading this book will find a brief but interesting account of his life in "A Hermit of the Twentieth Century," written by Michael Hanbury, one of Hawes's friends.⁷

⁷ "A Hermit of the Twentieth Century," *The Month*, XX (1958), 295-301.

It was while working as an architect in London that John Hawes met a retired Anglican bishop, who persuaded him to take Anglican orders. A few years later he went as a missionary to the Bahamas, where part of his missionary activity was the construction of several Anglican churches. But doubts about his faith were disturbing his life; and after three years he left for New York and soon was received into the Church by another recent convert, Father Paul Francis of Graymoor, the founder of the Society of the Atonement. The following year found Hawes studying for the priesthood at the Beda, Rome.

After ordination Father Hawes went to West Australia, and there he labored diligently for twenty-four years in his "twin roles of missionary and busy architect." After these arduous years, and although already past sixty, he asked his bishop if he might be allowed to try what he believed to be his hermit's vocation. Permission was granted on the condition that he write his memoirs. In the spring of 1940 Hawes returned to the Bahamas, to Cat Island. He built a tiny three-room hermitage, his cell six feet by four, and his kitchen even smaller, and began his hermit's life. Although his solitude was not extreme—for he was still called on at times for some missionary and even architectural work—often he saw no one for three or four days at a time. Thus he spent the last fifteen years of his life in prayer, fasting, and penance, sharing with Christ the solitude and sorrows of Gethsemani.

Sacred Scripture

Are we biblical Arians or biblical Docetists? The question is an interesting one, and so is the answer given by H. J. Richards in "The Word of God Incarnate."⁸ This article should be of special interest to priests or nuns who are teaching the Bible in high school or college.

⁸ *Scripture*, X (1958), 44-48.

In the early Church two heresies distorted the revealed truth about the Word Incarnate. At one extreme Arianism treated Christ "as if he was exclusively human, with the divine about him no more than superimposed by a sort of adoption." At the other extreme was Docetism, which made Him almost exclusively divine, the human being mere appearance. Between these two extremes lies the truth: the Incarnate Word, one Person in two natures, one completely human and the other completely divine.

There has also been a similar double error about the Bible, that other "Word of God incarnate." The biblical Arian considers the Bible as "an exclusively human book which has been subsequently approved of and adopted by God," while the biblical Docetist imagines it as "an exclusively divine work, with the various human authors acting merely as God's dictaphones." It is also between these two extremes that one finds the truth: the Bible is completely human and completely divine.

Fifty years ago the danger was to be a biblical Arian. Research and new discoveries in archeology, anthropology, geology, and so forth, were putting the Bible in the full light of its human context. This brought on the temptation to consider it as a purely human work. The Church condemned such a position, and insisted that the Bible was the word of God. But that teaching did not give us the right to lapse into a sort of biblical Docetism. We always need a scientific approach to the Bible, and this for the purpose of understanding it properly. For "this book is so thoroughly human that from the first page to the last every possible human allowance has to be made if we are to understand it."

We must not forget that the Bible is not a single book, but a whole collection of them, and that the human authors who composed these books thought and wrote like men of their times, not like men of our day and civilization. Their

approach to things was that of a Semite, not of a Westerner. Therefore, it is not strange that they expressed themselves in various "literary forms for which no equivalent exists in our own literature. Each of these must be recognized for what it is, and judged according to the rules of that form. Otherwise we will only understand the meaning of the words, not the meaning of the man who wrote them."

Thus, there is always a need of a scientific approach to the Bible which, although completely divine, is also human through and through. For unless we grasp the meaning of its human authors, we will never fully appreciate what it is that God is trying to say to us.

Practice of the Holy See

Joseph F. Gallen, S.J.

CANON 509, § 1, obliges all superiors to inform their subjects of all decrees of the Holy See concerning religious and to enforce such decrees. The activity and mind and will of the Holy See are also revealed, and sometimes in a more practical manner, by approved constitutions and communications addressed to individual religious institutes. An article drawn from these sources was published in the *REVIEW FOR RELIGIOUS* in 1953. This article is based on the same sources concerning lay institutes from January 1, 1954. The order of material followed in the article is the usual order of the chapters of constitutions of lay institutes. This is the second part of a series of three.

7. Religious profession. (a) **Place of first temporary profession.** A congregation whose novitiate had been destroyed by fire received permission to hold the ceremonies of reception and profession in a public church. Canon 574, § 1 clearly commands for liceity that the first temporary profession should be made in a novitiate house. The code prescribes nothing about the place of the other temporary professions or of perpetual profession, but the place for these may be determined by the particular constitutions. Any institute whatever that wishes to hold the first temporary profession outside the novitiate house must secure a dispensation from the Holy See. Reasons such as the lack of a suitable place in the novitiate house, the difficulty or inconvenience to externs in reaching this house, the edification of the faithful, and the fostering of vocations justify the petition of an indult to make the first profession elsewhere, for example, in a parish church.¹³ (b) **Five years of temporary vows.** A mother general requested

¹³ Larraona, *Commentarium Pro Religiosis*, 38:1957-218; *REVIEW FOR RELIGIOUS*; 12:1953-264.

permission to hold an extraordinary general chapter to discuss the extension of temporary profession from three to five years. The Sacred Congregation replied in 1957 as follows: "Since it is now the practice of this Sacred Congregation to require five years of temporary vows, we do not feel that it is necessary to convoke an extraordinary general chapter to discuss the matter. It will be sufficient, if your council and yourself agree on the proposal, to make a formal petition to this Congregation to introduce the five-year period of temporary vows as an experiment until the next regular general chapter is held. The general chapter should then discuss the matter and submit a petition for a change in your constitutions in this regard. This Sacred Congregation does not impose the change on those communities whose constitutions were approved before the present practice was introduced." The sense of this reply seems to be that all congregations applying for pontifical approval must demand five years of temporary profession. The temporary vows may then be prolonged only for a year. The five years may be variously divided, for example, five annual professions, three annual professions and one of two years, or two annual professions and one of three years. This new practice of the Holy See is an added reason why the same extension should be studied by all institutes that have only three years of temporary vows. The inauguration of juniorates and the consequent reduction of time of probation in the active life before perpetual profession had already led many institutes to study, and some to adopt, this extension.¹⁴ (c) **Anticipated renewal of temporary vows.** Canon 577, § 1 permits that a renewal be anticipated, but not by more than a month, (August 15, 1958 - July 15, 1958). Constitutions recently approved are stating more frequently that an anticipated renewal expires only on the day on which a non-anticipated renewal would have expired. This matter was explained in the REVIEW FOR RELIGIOUS, 17-1958-60-61. (d) **Reception of profession.** In lay

¹⁴ *Ibid.*, 12-1953-266-67; 15-1956-322.

institutes, the constant practice of the Holy See is that the vows are received by the superior general, or higher superior, and his or her delegates. More recent constitutions provide for the difficulty caused by the lack of an express delegation. For example, some state: "In default of an express delegation, the local superior is to be considered as delegated with the faculty of subdelegating." Those that have renewals of temporary vows frequently make the following provision: "Local superiors and their legitimate substitutes are delegated by the constitutions to receive the renewal of vows and with power also to subdelegate." It would have been better in the latter type of institute to have included also the first provision. The legitimate substitutes are the assistants or vicars of local superiors. The entire matter of reception was explained in the *REVIEW FOR RELIGIOUS*, 8-1949-130-39; and the necessity of reception in juridical renewals was emphasized in the *REVIEW FOR RELIGIOUS*, 16-1957-113. (e) **Resumption of solemn vows.** The progressive resumption of solemn vows by monasteries of nuns continues. This matter was fully explained in the *REVIEW FOR RELIGIOUS*, 16-1957-255-56.

(f) **Solemn vows in an institute of active purpose.** One institute of women has been an order for centuries, that is, a religious institute in which at least some of the members should have taken solemn vows according to the particular laws of the institute. It has also been engaged in teaching outside its own monasteries. In other words, its work of teaching in no way differed from the manner in which this apostolate is exercised by congregations of sisters. This institute, while fully retaining the active end described above, was permitted to resume solemn vows by a decree of the Sacred Congregation of Religious, July 23, 1956. We therefore have a centralized order of nuns, whose works are exercised also outside their monastery, and who have a papal cloister similar to the papal cloister of men and not too distant from the common or episcopal cloister of congregations of sisters. Papal cloister is consequently now to be divided into

major, minor, and the special cloister proper to this institute of women and to a very few similar institutes of women.¹⁵

All making their noviceship at the time of the decree and all admitted thereafter are to make solemn profession. Simple temporary vows are made first for a period of five years, which are followed by a profession of simple perpetual vows. After about ten years of simple vows and ordinarily at the end of the third probation, the religious is admitted to solemn profession. This order is obliged to the daily choral recitation of at least part of the Divine Office, but the obligation is only that of the constitutions. The religious recite the whole Office daily with these exceptions: they recite only one nocturn of Matins and only one of the Little Hours of Terce, Sext, and None. It is recommended that at least Vespers be sung on Sundays and feast days. Religious who are students may be dispensed entirely from the office (c. 589, § 2).

The nuns are permitted to go out for a special purpose, that is, the apostolate, preparation for, or supplementing of preparation for the apostolate, for purposes related to apostolic works, health, the accomplishment of a civic or religious duty, the service of the order, and necessary collaboration with other religious institutes. They are forbidden to go out for any personal satisfaction or interest not foreseen by the constitutions. "The following persons may enter the part of the house reserved for the religious, in case of necessity, at the discretion of the superior: maids, workmen, doctors, architects and others." "Priests may enter the enclosure to administer the sacraments to the sick, or to assist the dying, according to the prescriptions of canon law." "Seculars may be shown over [the part of the house reserved for the works] when the local superior thinks fit, with a view to the admission of pupils. Besides, parents may be authorized to see their children in the infirmary. Under conditions decided upon by

¹⁵ Gutiérrez, *Commentarium Pro Religiosis*, 35-1956-263; J. Fohl, *L'Année Canonique*, 4-1956-183.

the local superior, former pupils may be admitted into this part of the house, as well as persons connected with any good works directed by the community either in groups on fixed days or separately. The same rule applies to those who may be called upon to share the work of the house: priests, teachers, doctors, business advisers, domestic help, contractors, workmen and others." The parlors have no grille, and there is no turn. The excommunication of canon 2342 is restricted to passive cloister, that is, entering the section reserved for the religious, and is worded in the constitutions as follows: "Every person entering without permission into the part of the house reserved for the religious, and also the religious who bring them in or admit them within the enclosure incur excommunication reserved [simply] to the Holy See."

8. **Poverty.** (a) **Buildings and cells.** Some recent constitutions contain the wise provision that the buildings and their furnishings are to be marked by religious poverty, simplicity, and dignity. Several congregations, with at least equal wisdom, enact that each sister is to have her own cell. Some enjoin this absolutely; others as far as it is possible. (b) **Collections in schools.** One congregation enacted the following prudent and necessary provision: "Requests for gifts either for the school or for the congregation made by the teachers to the pupils must be infrequent and submitted beforehand to the superiors. The latter will be cautious in granting permissions." (c) **Making a will in an order.** In its reply to a quinquennial report, the Sacred Congregation instructed a superioress of a monastery of nuns that the novices, since they were destined for solemn profession, were not obliged to make a will. This is true. It is also true that they are not forbidden to make a will. In my own opinion, these novices are to be strongly urged to make a will if they actually own property and especially if the interval between the noviceship and solemn profession is very long.¹⁶ (d) **Renunciation of**

¹⁶ REVIEW FOR RELIGIOUS, 15-1956-159-60.

patrimony in a congregation. In permitting at least two religious of congregations to renounce their property in favor of their institute, the Sacred Congregation added the conditions: "provided the rights of no third party were involved and that all the property would be returned to the religious in the event of his or her departure from the institute." This whole matter was explained in the REVIEW FOR RELIGIOUS, 12-1953-257-59.

9. **Confession and Communion.** (a) **Frequency of confession.** In the past, the constitutions of lay institutes almost universally directly commanded the religious to go to confession at least once a week. Later many constitutions were phrased in the wording of canon 595, § 1, 3°: "Superiors shall take care that all the religious approach the sacrament of penance at least once a week." Constitutions are now appearing with the following wording: "The religious will usually go to confession at least once a week." Frequency of confession was explained in the REVIEW FOR RELIGIOUS, 16-1957-116-17. (b) **Occasional confessor.** Recent constitutions frequently add to the canon on this confessor the prescription that all are obliged to observe religious discipline in the use of their right. This is evident in itself and was contained in a reply of the Sacred Congregation of Religious, December 1, 1921.¹⁷ (c) **Supplementary confessors and opportunity of confession before Mass.** In its reply to one quinquennial report, the Sacred Congregation made the very interesting and practical comment: "The superioresses shall carefully see to it, even consulting the respective local ordinaries on these points, that the sisters do not lack supplementary confessors nor the opportunity of confession before Mass." This entire matter was explained in the REVIEW FOR RELIGIOUS, 9-1950-140-52. The Sacred Congregation of the Sacraments reiterated in 1938 that it "is especially important, that they [the faithful who live in communities] should have the opportunity to make a confession also shortly before the time of Communion."¹⁸ Even though this was emphasized

¹⁷ Bouscaren, *Canon Law Digest*, I, 296-97.

¹⁸ REVIEW FOR RELIGIOUS, 9-1950-146-49.

in 1938, the ready opportunity of such a daily confession for lay religious is still most rare. (d) **Interference in internal government.** Some recent constitutions add the following sentence to the canon that forbids the ordinary or extraordinary confessor to interfere in internal government: "Therefore, the sisters shall treat with the confessors only matters that concern their own soul." This principle admits exceptions, for example, a councilor may licitly ask a priest in confession what is the more expedient, the more practical policy to follow in a matter of government. The pertinent canon was explained in the REVIEW FOR RELIGIOUS, 17-1958-255-56. (e) **Frequency of Communion.** Constitutions approved by the Holy See from about 1939 until recent years uniformly contained an article of the following type: "Superiors shall plainly tell their subjects that they are gratified at their frequent reception of Holy Communion, but that they see nothing to reprehend in those who do not receive so frequently, since this can be (or is) a sign of a tender and delicate conscience." This article was taken from the Reserved Instruction on Daily Communion and Precautions to be taken against Abuses, section c, a).¹⁹ Some recent constitutions have the same or a similar article; others have nothing on this point; some say that Communion need not or is not to be received according to rank; and perhaps the best expression is the following: "Superiors shall carefully eliminate anything that might interfere with the liberty of the individual religious to receive or abstain from Holy Communion." The elimination of precedence in receiving Communion is something with which I can agree, but I most seriously doubt the efficacy that is often attributed to it.²⁰ One may also legitimately inquire what efficacy this elimination has when the religious continue to sit in the chapel according to rank. The great practical and effective means in this matter is the opportunity of confession before daily Mass.

¹⁹ Bouscaren, *op. cit.*, II, 213.

²⁰ REVIEW FOR RELIGIOUS, 9-1950-149; 15-1956-25.

10. **Religious exercises.** (a) **Mass.** The feast of the canonized founder or foundress of a religious institute, even if the institute is not obliged to the Divine Office and does not have a proper calendar, is celebrated in the institute as a double of the first class. One monastery of Poor Clare Colettine nuns received an indult from the Sacred Congregation of Rites permitting the celebration of the feast of St. Collette as a double of the first class. A congregation of sisters secured an indult to celebrate the feast of its patron under the same rite. This congregation was also permitted to celebrate several other Masses, for example, that of Mother of Mercy, on May 12. This is from the Masses for Certain Places, and is given in the Missal for the Saturday before the fourth Sunday of July. One congregation of St. Joseph was permitted to celebrate a votive Mass of St. Joseph in the principal oratory of the mother house on the first Wednesday of every month, provided some pious exercise was held in honor of St. Joseph. The following days were excluded: a double of the first or second class; a privileged ferial, octave, or vigil; Lent; and a feast of St. Joseph. One institute prepared and received permission to celebrate a private votive Mass of Our Lord, Jesus Christ, Divine Teacher. The introduction to the Mass states that Christ is teacher of mankind by a threefold title: 1° because by His doctrine He has introduced us into the most profound secrets of the Divinity and has revealed its most intimate mysteries; 2° by His example He has traced the path we must follow to God; 3° and by His grace He has made possible the practice of what He preached.

(b) **Office.** A few congregations have substituted the Short Breviary in English for the Little Office of the Blessed Virgin Mary, and a lesser number have changed to English in the recitation of the latter. The change to the Short Breviary merits general study.²¹ It is more in conformity with the liturgy and possesses the highly desirable advantage of being in English.

(c) **Particular examen at noon and the general examen in the**

²¹ A Short Breviary, edited by William G. Heidt, O.S.B., The Liturgical Press, St. John's Abbey, Collegeville, Minn.

evening. This old aversion of mine continues to appear in constitutions. As we have said before: "This has always seemed to me to be a strange practice. There is no doubt that the general examen may be separated from the particular and that the general may be confined to the evening, although the preferable practice for religious is to make both together. The strangeness is found in making the particular only at noon. Is it the intention to strive for the conquest of a particular defect or the acquisition of a particular virtue for only half the day? If not, isn't it rather unnatural to examine oneself on this matter from noon to noon?"²²

11. Cloister. (a) **Papal cloister and extern sisters.** It was made clear in the second general congress on the states of perfection that the Holy See favors a greater integration of the extern sisters in the life of the monastery and particularly by a greater facility for them to enter the cloister. A summary of the indults granted to several monasteries of the United States in this respect was published in the *REVIEW FOR RELIGIOUS*, 16-1957-48. Two other monasteries obtained indults of greater moment. These permit the extern sisters to live within the papal enclosure and to perform the religious exercises and other duties of common life with the nuns. I do not know the reasons that were given in either of these petitions.

(b) **Entering and going out from papal enclosure.** One nun was granted an indult to leave her monastery for three years to be mistress of novices in another monastery of the same order. A renewal of such an indult may be requested on its expiration, as was done in a similar case for a nun to continue as superioress of another monastery. One monastery obtained an indult that permits the superioress to leave the enclosure for inspection of the quarters of the extern sisters. A sister who was writing a doctoral dissertation on medieval architecture was permitted to visit all the monasteries of one order in a particular country, provided she had in each case the permission of the

²² *REVIEW FOR RELIGIOUS*, 13-1954-131.

superioress of the monastery and of the local ordinary. (c) **Locked doors.** One monastery of nuns received an indult to leave the dormitory doors within the monastery unlocked during the night to permit the nuns to go to the choir for nocturnal adoration and also to comply with the regulations of the Fire Prevention Bureau. The locked dormitory doors must have been the result of the particular law of this order. I was happy to see that a fire prevention bureau had finally made its influence felt in this matter. We have had several disastrous and fatal fires in the United States within the past few years. It would be well to reflect that very many of our ecclesiastical and religious buildings are old and that many of them can be accurately termed fire-traps. The death of a religious woman because of a locked door would be a harrowing accident; it also would not look well in the newspapers nor in the public reports of an investigation. I wish to emphasize here what has been previously said in the REVIEW FOR RELIGIOUS: "The National Fire Association states that its standards ' . . . are widely used by law enforcing authorities in addition to their general use as guides to fire safety.' In its pamphlet, **Building Exits Code**, this association states: 'All doors used in connection with exits shall be so arranged as to be always readily opened from the side from which egress is made. Locks, if provided, shall not require a key to operate from the inside. Latches or other releasing devices to open doors shall be of simple types, the method of operation of which is obvious even in darkness.' This standard is not specifically applied to such residences as convents or religious houses in general, but it is extended to very similar residences, e. g., apartment houses, which are defined as ' . . . residence buildings providing sleeping accommodations for 20 or more persons, such as conventional apartments, tenement houses, lodging houses, dormitories, multi-family houses, etc.'"²³ (d) **Parlors.** In reply to two quinquennial reports, the Sacred Congregation stated: "In all

²³ *Ibid.*, 15-1956-284-85; 16-1957-52-53.

houses the parlors should be so arranged that what takes place in them may be seen from outside." Although this is not expressly commanded by any law of the Church, the pertinent question of the quinquennial report presupposes that the parlors of all religious houses are of this nature. (e) **Chaplain's quarters.** The quinquennial report inquires and the constitutions of religious women very frequently prescribe that, "the quarters reserved for chaplains, confessors, and preachers are to have a separate entrance and no internal communication with the sections occupied by the religious women." Those apt to reside in such houses are the chaplains and priests who are professors in a college conducted by religious women. It would often be highly inconvenient and costly to erect a separate entrance for the chaplain or to exclude any internal communication with the sections occupied by the religious women. Constitutions are sometimes worded: "If the chaplain lives in the house of the sisters, his apartments as far as possible shall have a separate entrance and shall have no communication with the part of the house occupied by the sisters." (f) **Absence.** A sister was given permission by the Holy See to reside outside all houses of her institute for a year to prepare a doctoral dissertation. Canon 606, § 2 gives superiors the faculty of permitting such an absence for longer than six months for the purpose of study or work within the scope of the institute. This study includes private study, for example, in a library or archives. (g) **Greater precaution in some countries.** The following article in one set of constitutions is a good illustration of the greater precautions that must be observed in some countries. "Because of native customs, the mentality of the . . . and his usual interpretation of the association of men and women, it is of supreme importance that sisters shall not go into the house of a priest, nor be in any place whatever with a priest or brother or any man, unless in the company of others. If necessity requires private conversation with the above mentioned, it shall be held in a room open to all."

12. **Correspondence.** Exempt correspondence with the local ordinary. On November 27, 1947, the Code Commission replied that "exempt religious, in the cases in which they are subject to the ordinary, can, according to canon 611, freely send to the said ordinary and receive from him letters subject to no inspection."²⁴ It was deduced from this reply that non-exempt religious have this same right only in matters in which they are subject to the local ordinary.²⁵ Therefore, several constitutions of lay institutes recently approved by the Holy See no longer state, "to the local ordinary to whom they are subject," but, "to the local ordinary in matters in which they are subject to him."

13. **Works of the institute.** (a) **Formation.** In replying to a quinquennial report, the Sacred Congregation stated: "The mother general shall labor strenuously for the best possible formation of the novices and postulants, since this is the principal source of the increase of the congregation." Would that this had been said to all and that the proper education and continued spiritual formation of the junior professed had been included! A few congregations of sisters have introduced a period of preparation, usually of a month, before perpetual profession.²⁶ A gratifying number now prescribe the juniorate in their constitutions.²⁷ An even greater number are imposing the renovation or spiritual renewal. It is usually stated to be of about six weeks' duration and to be made about the tenth year after first profession.²⁸ (b) **Works.** A comment made to one mother general in answer to her quinquennial report was: "The superior general should be reminded of the observation made by this Sacred Congregation in response to her previous report, namely, that the sisters should not be burdened with too much work, perhaps to the detriment of their spiritual

²⁴ Bouscaren, *op. cit.*, III, 253.

²⁵ Gutiérrez, *Commentarium Pro Religiosis*, 27-1948-160-61.

²⁶ REVIEW FOR RELIGIOUS, 12-1953-267.

²⁷ *Ibid.*, 12-1953-266-67; 14-1955-297-98; 15-1956-317-18.

²⁸ *Ibid.*, 12-1953-267; 15-1956-318.

welfare. Because of this danger, the superiors should take care that the spiritual exercises, when omitted, are made up." Would again that this observation had been addressed to all mothers general! One set of constitutions recently approved by the Holy See contains the wise provision: "Our sisters are forbidden to take charge of sacristies except the sacristy connected with the community chapel." This prohibition could well have been extended to several other similar types of work. A few congregations are insisting in their constitutions on the necessity of a suitable library in each house. Higher superiors should inspect the libraries or advert to the absence of them in their canonical visitation and should insist on a proper annual outlay for books.²⁰ The following articles of recently approved constitutions are worthy of study by all: "The sisters have the duty to serve all; but the superior shall be vigilant that they do not give their services to the wealthy when the poor are in need of them, unless higher motives dictate otherwise." "Sisters shall be very careful to do and say nothing that might be construed as disparagement of native customs and manners. Nor shall they try to impose on native people our customs, except such as make for better moral and health conditions."

:(The rest of this article will appear in the July issue.)

²⁰ *Ibid.*, 12-1953-26; 269.

Headdresses and Driving

[The number of sisters who drive cars has been steadily increasing in recent years nor is the increase likely to cease. If they drive, they should, as was noted in REVIEW FOR RELIGIOUS, 16 (1957), 113, have unrestricted lateral vision, something that is impossible with the headdresses of many institutes of women. It is good, therefore, to see that the Sacred Congregation of Religious has taken cognizance of this need in the following letter.]

SACRA CONGREGAZIONE

DEI RELIGIOSI

Prot. N. 8560/58

01615

December 17, 1958

Dear Reverend Mother,

This Sacred Congregation of Religious would be grateful to you if you would communicate the following to all the members of your Conference of Major Superiors of Women's Institutes in the United States, and to all non-members as well, if this is possible.

It is the mind of this Sacred Congregation that the headdresses of those Sisters, who are allowed by their Superiors to drive cars, should be modified, while they are driving, in such a way as to insure unimpeded vision.

Though this may involve a temporary departure from the prescriptions of the Constitutions, such a departure is justifiable, especially in view of the danger involved in driving without as clear vision as possible on all sides.

Asking God to bless you and the Conference, I remain dear Reverend Mother,

Faithfully yours in Christ,
(Signed) Valerio Card. Valeri
Prefect

Reverend Mother M. Maurice Tobin, R.S.M.
President, National Executive Committee
Conference of Major Superiors of Women's Institutes, U.S.A.
Bradley Boulevard and Kentsdale Drive
Bethesda 14, Maryland, U.S.A.

Survey of Roman Documents

R. F. Smith, S.J.

THE DOCUMENTS which appeared in *Acta Apostolicae Sedis* (AAS) during December, 1958, and January, 1959, will be surveyed in the following pages. All page references to AAS throughout the article will be accompanied by the year of publication of AAS.

Activities of Pope John XXIII

On November 12, 1958 (AAS, 1958, p. 922), John XXIII issued a *motu proprio* in which he bestowed special privileges on the clerical conclavists who were present when he was elected Pope; besides giving them a privilege with regard to benefices they may acquire in the future, he also extended to them the privilege of using a portable altar for a reasonable cause and in accordance with the norms of canon 822, § 3. To the *motu proprio* is attached a list of the conclavists benefitting by these privileges (AAS, 1958, pp. 923-25).

On November 23, 1958, the Pontiff took official possession of his cathedral church, the Lateran Basilica; a detailed account of the ceremony is given in AAS, 1958, pp. 909-21. During the Mass which was celebrated on the occasion the Holy Father delivered a homily (AAS, 1958, pp. 913-21) in which he recalled the history of the ceremony and then considered the ceremony's significance as symbolized by the two objects resting on the altar: the book (the Missal) and the chalice. The book, he told his listeners, calls to mind the fact that all priests must share in the pastoral mission of the Church to teach sacred doctrine and to make it penetrate into the souls and the lives of the faithful. The chalice, he continued, is a sign of the Mass and the Eucharist, wherein is found the living substance of the Christian religion: God-with-us. He added that it is from the mountain of the altar that Christians must judge all earthly things; and it is there too that the gravest problems of the human community should find the principles of an adequate solution.

During the month of December the Vicar of Christ held three consistories, the first of which was a secret one convened on the morning of December 15, 1958 (AAS, 1958, pp. 981-87). At this consistory the Pontiff delivered an allocution (AAS, 1958, pp. 981-89) to the assembled cardinals, telling them of the joy aroused in him by the number of messages sent to him on the occasion of his election and coronation. But with this joy, he said, there coexisted in his heart a great sorrow at the thought of the condition of the faithful in China. Their status, he added, grows steadily worse each day; and he begged the Chinese Catholics to keep in their hearts the strengthening words of Christ: "The servant is not greater than his master; if they have persecuted me, they will also persecute you" (Jn 15:20). The Holy Father then nominated and created twenty-three new cardinals; afterwards he appointed Cardinal Masella as Camerlengo of the Church; and then (AAS, 1958, pp. 989-94) announced the appointments of patriarchs, archbishops, and bishops made since the last consistory of cardinals. The consistory closed (AAS, 1958, p. 994) with postulations of the pallium.

In a public consistory held December 18, 1958 (AAS, 1958, p. 995), the Holy Father bestowed the red hat on the new cardinals; on the same day (AAS, 1958, pp. 996-97) he also presided at another secret consistory in which he announced the most recent appointments of archbishops and bishops and assigned churches to the new cardinals; the consistory closed with additional postulations of the pallium.

The Christmas Message of 1958

On December 23, 1958 (AAS, 1959, pp. 5-12), John XXIII broadcast to the world his first Christmas message. The Pontiff began his speech by expressing his profound gratitude for the respect and reverence which had been given him since his election and coronation, commenting especially on the enthusiasm of the citizens of Rome and remarking with satisfaction that the crowds who have thronged to see him included a large number of young persons who thus have shown themselves quick to honor and defend their Christian heritage.

These manifestations of respect, he continued, are due in large part to Pius XII who for almost twenty years dispensed the luminous treasures of his wisdom and his zeal for the flock of Christ. This work of Pius XII, he said, is manifested in his Christmas messages;

for he transformed the traditional Christmas message of the Pope from a simple expression of seasonal greetings to a timely discourse on the needs of mankind. The nineteen Christmas messages Pius XII delivered, he went on to say, can be summed up as a constant exhortation to unity and peace. The only condition, John XXIII added, needed by man to achieve these two blessings is good will; and it is lack of this good will that constitutes the most terrible problem of human history and of human lives. For at its very beginnings human history is marked by an episode of blood: a brother killed by a brother; the law of love imprinted by the Creator in the hearts of man was thus violated by bad will which thereupon led man downward on the path of injustice and disorder. Unity was shattered and the intervention of the Son of God was necessary to reestablish the sacred relationships of the human family. Since this restoration of unity and peace must always go on, Christ established a Church whose worldwide unity should lead to a reconciliation between the various races and nations and to a resolution to form a society marked by the laws of justice and of fraternity.

The theme of unity recalled to the Pontiff's mind the need to work for the return to the Church of those separated brethren who also bear the name of Christian. Like the Popes of modern times from Leo XIII to Pius XII, John XXIII announced his avowed purpose to pursue humbly but fervently the task to which the words of Christ impel him: "Them also I must bring . . . and there shall be one fold and one shepherd" (Jn 10:16).

It is impossible, the Pope went on, not to think at this time of those parts of the world which have become atheistic and materialistic and in which there exists as a result a slavery of the individual and the masses together with a slavery of both thought and action. The Bible tells us of a tower of Babel attempted in the beginnings of human history; as it ended in confusion, so too the new tower of Babel will end in the same way; meanwhile, however, it remains for many a great illusion, and only a strong apostolate of truth and Christian brotherhood can arrest the grave dangers that threaten from this source.

In conclusion His Holiness pointed out that the time of Christmas is a time for good works and for an intense charity; it is in fact the exercise of such deeds that give substance to the civilization that bears the name of Christ. Christmas, then, he ended, should mark the maximum of our help towards the needy of every kind.

Allocutions of Pope John XXIII

On November 15, 1958 (AAS, 1958, pp. 997-1006), John XXIII delivered an allocution to the third annual meeting of the Episcopal Council of Latin America, beginning his speech by stressing the importance of Latin America in the Church. One hundred million Catholics, almost one-third of the Catholic world, are to be found there; hence it is most important that the faith be kept growing in the countries of that region. The responsibility for this growth, he added, lies on the bishops of the area. Urging the bishops to look into the future, His Holiness suggested to them that their long-term program should have as its goal an organic reenforcement of the basic structures of ecclesiastical life in their regions; this program, he added, will entail an intensive study of the vocation problem of Latin America.

While looking to the future, the Vicar of Christ continued, they should not neglect to meet the present spiritual necessities of their dioceses; hence they must study how to best use the activities of priests and religious who are presently available. The Pontiff urged them to explore the possibilities of radio for teaching catechism to the faithful who are removed from a parish center and suggested a program of mission-giving in localities where parish organization is insufficient. Finally he urged them to secure aid for their needs from religious orders and congregations and from those parts of the Catholic world where the clergy is more numerous.

On November 21, 1958 (AAS, 1958, pp. 1019-22), John XXIII sent a radio message to the people of Venice on the occasion of the regional feast of our Lady, Health of the Sick, urging the members of his former diocese to practice a devotion to our Lady that would lead to the development of their spiritual lives. On November 27, 1958 (AAS, pp. 1006-10), the Pope delivered an allocution at the Lateran for the opening of the academic year. He told his audience that the principal program in ecclesiastical universities is the study of that divine science which the Bible contains and resumes. This study, he added, includes the deduction of practical directives for the apostolate. He further remarked that the accord between energetic pastoral activity and the constant cultivation of good studies is one of the purest consolations of the priestly life, concluding his remarks by exhorting his listeners to a frequent reading of the fathers and doctors of the Church.

On November 29, 1958 (AAS, 1958, pp. 1010-12), the Vicar of Christ delivered an allocution to Cardinal Wyszynski and the Polish Catholics living in Rome, warning them not to be misled by fallacious and materialistic theories of life nor to be seduced by movements which call themselves Catholic, but in reality are far from being such.

On November 30, 1958 (AAS, 1958, pp. 1012-17), His Holiness celebrated Mass for the students of the College of the Propaganda of the Faith, afterwards delivering an allocution in which he listed the principal qualities that a priest must have. The first of these is purity, for it is this that constitutes the glory of the Catholic priesthood; any weakness in this matter, or compromise, is always deception. "A life of purity," he remarked "is always poetry and freshness; always joy and enthusiasm; always a captivating winner of souls." Priests, he continued, must also possess meekness and humility; for these sum up the teaching of Christ, and success is given only to the humble of heart. Finally a priest must possess the knowledge which is necessary for the spread and defense of truth and must have within him the spirit of sacrifice and of the cross.

On December 1, 1958 (AAS, 1958, pp. 1017-19), John XXIII gave an allocution to the Shah of Iran and his entourage, expressing his interest in Iran and noting with satisfaction the cordial relations that exist between the Catholics of Iran and their government.

Allocutions of Pope Pius XII

AAS for the two-month period being surveyed included the text of four allocutions of the late Pius XII. The first of these was given on September 21, 1958 (AAS, 1958, pp. 943-47), to the Twelfth International Congress of Philosophy. He pointed out to his listeners that the thinkers of the Middle Ages came to realize that it was through the supernatural truth of the Christian faith that the human mind becomes fully aware of its own autonomy, of the absolute certitude of its first principles, and of the fundamental liberty of its decisions and its acts. More than this, revelation shows the inquiring mind the concrete reality of its actual destiny and its call to a participation in the life of the triune God. Lamenting the fact that the religious crisis of the Renaissance led thinkers first to replace the living God with an abstract Deity demonstrated by reason but a stranger to His own work and then to an ignorance

of Him or even to opposition to Him as to a harmful myth, the late Pope recalled to his audience the words of St. Augustine: "If God is wisdom, then the true philosopher is he who loves God."

On September 23, 1958 (AAS, 1958, pp. 947-52), Pius XII gave an allocution to sixty rectors of major seminaries in Latin America, telling them that the vocation problem of Latin America would be solved only if present-day seminarians were trained to be perfect apostles, actual personifications of the gift of oneself for the love of God and of souls, and men of prayer and sacrifice. He also noted that while priests of today must be deeply concerned with modern social problems, this social preoccupation must not lead them to abandon the priestly work of teaching, of hearing confessions, and of conducting divine worship; the priest must always remain a priest. Finally Pius XII urged his listeners to inculcate into their seminarians a filial obedience to their legitimate authorities. Citing St. Thomas, he pointed out that obedience is more praiseworthy than the other moral virtues, adding that obedience is necessary in the Church as never before, since in the face of the Church's difficulties, the greatest unity is needed.

On the Saturday before his death, October 4, 1958 (AAS, 1958, pp. 952-61), Pius XII spoke to the tenth national Italian Congress of Plastic Surgery. Christianity, the Pontiff pointed out, has never condemned as illicit the esteem and ordinary care of physical beauty. Nevertheless, Christianity has never regarded this beauty as the supreme human value, for it is neither a spiritual value nor an essential one. Since physical beauty is a good and a gift of God, it should be appreciated and cared for; but it does not impose an obligation to use extraordinary means to preserve it.

Suppose, the late Pontiff continued, that a person desires to undergo plastic surgery merely from the wish to have a more beautiful face; in itself this desire is neither good nor bad, but takes its moral cast from the circumstances that surround such a desire and its execution. Thus it would be illicit to undergo such an operation to increase one's power of seduction or to disguise oneself in order to escape justice; on the other hand there are motives that legitimize such surgery or even make it advisable. Such, for example, would be the desire to remove deformities or imperfections which provoke psychic difficulties or prevent the development of one's public or professional activity.

In the concluding section of his allocution, Pius XII took up some psychological considerations, noting that some grave psychic difficulties can be occasioned by the knowledge of physical defects. These difficulties, he remarked, may develop into profound anomalies of character and may lead even to crime and suicide. In such cases, he told the surgeons, to assist by means of plastic surgery is an act of the charity of Christ.

AAS, 1958, pp. 961-71, gives the text of an allocution which Pius XII had planned to give on October 19, 1958, to the students of the seminary of Apulia. Priestly formation, wrote the Pontiff, must be founded on a profound conviction of the sublime dignity of the priesthood. Granted this conviction, the seminary must strive to form the seminarian to regard himself as one who will be a depository of divine power and as one whose life will not be his own but Christ's. The seminarian must be trained to a priestly vision of the world in which human beings are seen as tabernacles—actual or potential—of the indwelling God. Though as a priest he will live in the world, he will not be its prisoner, being satisfied with the honor of being a cooperator with God. In order to make himself a fit instrument for the hands of Christ, the seminarian will seek to make himself the perfect man of God. Hence he will cultivate his intellect, grow in the natural virtues without which he is liable to repel people, and above all he will build up a supernatural sanctity which is the primary factor in making a priest an instrument of Christ.

At this point in the text Pius XII stressed the necessity of knowledge, especially of theology, for the efficacy of the apostolate; the Catholic faithful, he declared, desire priests who are not only saintly, but also learned. Study then should be the seminarian's and the priest's asceticism. Finally the seminarian should train himself to perseverance. The progress of the years with its multiplication of fatigue and difficulties, its diminution of physical and psychical powers may cause in a priest the obscuring of his ideals. Moreover, the feverish rhythm of modern living and the disorientation so widespread among men will concur to create within the priest internal crises. The seminarian then must foresee all these difficulties and begin now to arm himself against them.

Miscellaneous Matters

By a decree dated May 29, 1958 (AAS, 1959, pp. 42-44), the Sacred Congregation of Rites approved the introduction of the cause

of the Servant of God Pauline von Mallinckrodt (1817-1881), foundress of the Sisters of Christian Charity.

On October 8, 1958 (AAS, 1958, p. 973), the Sacred Penitentiary answered a question submitted to it by stating that the faithful may gain indulgences attached to the rosary even when the leader of the rosary is present only by means of radio; however, such indulgences can not be gained if the prayers transmitted by the radio are not actually being recited by a person, but are only reproductions by records, tapes, or some similar means. On November 22, 1958 (AAS, 1959, pp. 48-50), the Penitentiary published the list of apostolic indulgences; and on December 12, 1958 (AAS, 1959, p. 50), it noted that Pope John XXIII had granted an indulgence of three hundred days whenever the faithful say with contrite heart the aspiration: "O Jesus, king of love, I trust in your merciful goodness"; moreover, under the usual conditions, they can gain a plenary indulgence provided they have said the aspiration daily for a month.

Two matters of precedence were settled by decrees of the Sacred Ceremonial Congregation. On April 19, 1958 (AAS, 1959, pp. 45-46), the Congregation assigned the place of the Commissary of the Holy Office at Papal functions; and on May 15, 1958 (AAS, 1959, pp. 46-47), it assigned the place of the Prefect of the Palatine Guard in the Pontifical courtroom.

Views, News, Previews

THE INSTITUTE FOR RELIGIOUS at College Misericordia, Dallas, Pennsylvania, (a three-year summer course of twelve days in canon law and ascetical theology for Sisters) will be held this year August 20-31. This is the third year in the triennial course. The course in canon law is given by the Reverend Joseph F. Gallen, S.J., that in ascetical theology by the Reverend Thomas E. Clarke, S.J., both of Woodstock College, Woodstock, Maryland. The registration is restricted to higher superiors, their councilors, general and provincial officials, mistresses of novices, and those in similar positions. Applications are to be addressed to the Reverend Joseph F. Gallen, S.J., Woodstock College, Woodstock, Maryland.

* * * * *

The Servant of God Pauline von Mallinckrodt, who figures in one of the documents considered in this issue's "Survey of Roman

Documents," was born at Minden, Westphalia, in Germany on June 3, 1817. She was the oldest of four children born to a marriage in which the husband was Protestant and the wife Catholic. After her mother's death, Pauline took charge of the household, interesting herself also in work for the poor and showing a special interest in the care of blind children. After her father's death these interests absorbed more of her time and energy; out of this work grew the decision to found a new religious institute for women. The institute was founded in 1849; it was based on the Augustinian rule and was called the Sisters of Christian Charity. The new institute grew rapidly throughout Germany and emphasized the education of the young. With the coming of the *Kulturkampf* Pauline, as superior general, began sending her religious to the New World; in 1873 the first house of the institute was opened in the United States; and in 1874 in Chile. In 1877 Mother Pauline was forced by political conditions in Germany to remove her generalate to Belgium. She visited her foundations in the United States twice; before her death on April 30, 1881, she was able to see the beginning of the restoration of the work of her sisters in Germany. A life of the Servant of God has been written by Katherine Burton under the title, *Whom Love Impels* (New York: Kenedy, 1952).

* * * * *

The annual Mariology Program at The Catholic University of America will be offered for the third time in the 1959 summer session. Registration dates are June 24-27; class dates are June 29-August 7. Courses are open to undergraduate as well as graduate students, and carry credit towards degrees in the field of religious education. A certificate is awarded to those who complete a full two-summer program in Marian theology. The courses are under the direction of the Reverend Eamon R. Carroll, O. Carm. Courses scheduled for 1959 are General Mariology (2 credits) and Mary in Scripture and in Tradition (2 credits). A folder with fuller information is available from the Registrar, The Catholic University of America, Washington 17, D. C.

* * * * *

The Lord's chaplet, which is mentioned in Pope John XXIII's grant of apostolic indulgences, is said to have been begun by a Camaldolese monk, Blessed Michael Pini. The chaplet consists of thirty-three small beads and five large ones attached to a small cross or medal. Recital of the chaplet consists in saying thirty-three

Our Fathers in honor of the traditional thirty-three years of Christ's life on earth, adding five Hail Marys in honor of His five wounds, and ending with the recital of the Creed in honor of the Apostles. Pope Leo X was the first to grant indulgences for the saying of the chaplet, and later Pontiffs followed his example by renewing and increasing the indulgences for this work of piety.

* * * * *

During the week of June 8, St. Louis University will offer an Institute in Liturgical and School Music and an Institute in Pastoral Psychiatry, the latter for priests and qualified religious brothers only. From July 27 to August 28, the Department of Education, in cooperation with Mexico City College, will offer a Workshop in Human Relations and Group Guidance. Courses of special interest to religious during the regular six-week session from June 16 to July 24 are: Sacramental Life; Sacred Scripture; Selected Topics in Moral Theology; Faith and Redemption; God, Creator, and His Supernatural Providence; Current Liturgical Trends and Their Probable Goals. For information and applications, contact the Office of Admissions, Saint Louis University, 221 North Grand Boulevard, Saint Louis 3, Missouri. Housing for religious can be arranged by writing to the Reverend Charles L. Sanderson, S.J., Dean of Men, Chouteau House, 3673 West Pine Boulevard, St. Louis 8, Missouri.

* * * * *

REVIEW FOR RELIGIOUS has been asked to inform its readers that instruments of penance may be secured from Monastère du Carmel, 104 rue de Namur, Louvain, Belgium. Further information on the subject can be had by contacting the above address.

Questions and Answers

[The following answers are given by Father Joseph F. Gallen, S.J., professor of canon law at Woodstock College, Woodstock, Maryland.]

—17—

What is meant by the statement that religious profession remits the temporal punishment due to sin?

1. **Plenary indulgence.** There are two reasons for asserting that a plenary indulgence is attached to any juridical religious profession whatsoever.

(a) Since any novice who makes profession in danger of death has been granted a plenary indulgence, the same concession extends,

and even a fortiori, to any juridical religious profession whatsoever. (Pejska, *Ius Religiosorum*, 110; Cervia, *De Professione Religiosa*, 143) (b) On May 23, 1606, Paul V granted a plenary indulgence to any novice who was repentant, had gone to confession, received Holy Communion, and had made religious profession after the completion of the canonical year of probation. At the time of this concession, there was only one religious profession; and that was solemn. We may therefore argue that the indulgence was granted because of the religious profession as such, since there was only one, and consequently that it now applies to any juridical religious profession whatsoever. (Cervia, *op. cit.*, 143-44; Schaefer, *De Religiosis*, n. 959 and note 816; Regatillo, *Institutiones Iuris Canonici*, I, n. 714, 6°. Wernz-Vidal, *Ius Canonicum*, III, *De Religiosis*, 320 and note 156, hold this doctrine only for solemn profession. Raus, *Institutiones Canonicae*, 311, and Coronata, *Institutiones Iuris Canonici*, I, 752, hold the same doctrine at least for solemn profession.)

The remission of the temporal punishment under both of the preceding titles is by way of an indulgence, that is, the remission before God of the temporal punishment due for sins whose guilt has already been forgiven, and granted by competent ecclesiastical authority from the treasury of the Church, that is, the infinite satisfaction of Christ and that of the Blessed Virgin and the saints (c. 911). The source of an indulgence therefore is this concession by competent authority from the treasury of the Church, not the value, dignity, nor excellence of the indulgenced act considered only in itself.

2. From the intrinsic perfection of religious profession. Fathers of the Church speak of religious profession as a second baptism. This is interpreted to mean that a remission of all the temporal punishment due to sin is effected by a profession made in the state of grace. Some theologians attribute this effect to divine generosity, that is, God remits all punishment of anyone who gives himself completely to God. The more common opinion is that the effect has its source in the intrinsic perfection of religious profession and especially in the charity that is so conspicuous in this profession. The purpose of the three essential vows of religion is perfect charity, that is, the affective abandonment of all created love for the perfect love of God. This effect, therefore, is not infallibly attached to religious profession, since it depends on the subjective perfection of the act of profession. The entire temporal punish-

ment is remitted only when the act of profession constitutes a condign satisfaction, by means of an act of perfect charity, for all the punishment due to the sins of the one making profession. All temporal punishment is not remitted when the debt of such punishment is great and the act of profession is only of a low degree of charity. (Pruemmer, *Ius Regularium Speciale*, q. 65; Piatius Montensis, *Praelectiones Juris Regularis*, I, 164-65; Cotel-Jombart-Bouscaren, *Principles of the Religious Life*, 69)

The effect is founded either on the fact that one gives himself completely to God or especially in the act of perfect charity that is distinctive of religious profession. Neither of these facts is proper to solemn or perpetual profession. Any juridical religious profession is, in its object and purpose, a profession of complete Christian perfection and of perfect love of God. The only possible defect in a temporary profession is the limitation of time; but this is offset by the intention of the one making profession, who intends to renew his vows unless an obstacle intervenes in the future (c. 488, 1°). Furthermore, an institute that has only temporary vows is no less a religious institute and no less a state of complete Christian perfection than a congregation of simple perpetual vows or an order (c. 488, 1°). Therefore, this effect also is true of any juridical religious profession whatsoever. (Cervia, *op. cit.*, 143-44; Cotel-Jombart-Bouscaren, *ibid.*; Raus, *ibid.*, Schaefer, *ibid.*; Fanfani, *Catechismo sullo Stato Religioso*, n. 248. Coronata, *ibid.*, holds this doctrine at least for solemn profession; and Vermeersch-Creusen, *Epitome Iuris Canonici*, I, n. 735, hold the same doctrine for perpetual profession, whether solemn or simple.)

3. Public or private devotional renewal of vows. (a) The religious of any order or congregation who privately renew their religious vows with at least a contrite heart, after celebrating Mass or receiving Holy Communion, may gain an indulgence of three years (*Raccolta*, n. 756). The indulgence extends also to a public devotional renewal, provided it is made after the celebration of Mass or the reception of Holy Communion. (b) The intrinsic effect described in number 2 above only probably applies to a devotional renewal of vows. The affirmative arguments are that a renewal is subjectively a new gift of oneself to God (and God especially regards the intention) and that a renewal is often made with greater love of God. There is consequently no obstacle to the merit and complete satisfaction of a renewal. Others reply that one cannot give again what he has

already given so irrevocably and that the possible greater subjective value is a mere concomitant rather than anything intrinsic to a renewal. Authors conclude this part of the question by quoting the opinion of Passerini, that is, a renewal is undeniably of great dignity, merit, and satisfactory value; that it is known to God alone how much of the temporal punishment is remitted by this act; and that such remission is proportionate to the individual debt of punishment and the individual fervor of the satisfaction of the renovation. (Piatius Montensis, *op. cit.*, 165-66; Pruemmer, *op. cit.*, 72; Cotel-Jombart-Bouscaren, *op. cit.*, 70, note 1)

—18—

Our congregation makes great sacrifices and manifests an equal trust in divine providence by bearing the expenses of our education and attendance at conventions, work shops, orientation and refresher courses, and so forth. A primary purpose of such courses is to stimulate our interest in new books, new periodicals, new ideas, new techniques, and so forth. When announcements of such things are sent to our houses, most superiors drop them in the waste basket. The same thing is done to questionnaires sent to our houses, and religious are often accused of being uncooperative in filling out reasonable questionnaires. Most of our superiors distrust a new idea either in the spiritual or religious life or in work. Publications containing such ideas are often withheld from us, and this is true also of those that have passed ecclesiastical censorship. Are we so poorly formed spiritually, so badly educated, so immature that we cannot distinguish a sound idea from one that is fallacious?

Experience has proved to me that the complaints in such questions are not always without foundation, nor are they confined to one institute. It is clear that such announcements should be made readily accessible to the religious who are apt to be and should be interested in the matter, for example, a publisher's mailed announcement of a book often long precedes any news of the book in catalogues or periodicals. It is equally evident that religious should cooperate in filling out reasonable questionnaires and similar requests for information. The distrust of new ideas is a disease as old as it is distressing. Obscurantism, the opposition to the introduction of new and enlightened ideas and methods, should have no part in a faith that is secured by infinite knowledge and veracity. As we have stated before, the easiest way to make religious childish is to train and treat them as children. This is not the doctrine of

the Church. Pope Pius XII stated: "For this reason, those in charge of seminaries, . . . as the students under them grow older, should gradually ease up strict surveillance and restrictions of every kind, to the end that these young men may learn to govern themselves and realize that they are responsible for their own conduct. Besides, in certain things superiors should not only allow their students some legitimate freedom but should also train them to think for themselves, so that they may the more easily assimilate those truths which have to do either with doctrine or practice. Nor should the directors be afraid to have their students abreast of current events. Even more, besides acquainting them with news from which they may be enabled to form a mature judgment on events, they should encourage discussions on questions of this kind, in order to train the minds of the young seminarians to form well balanced judgments on events and doctrines." (Apostolic Exhortation, *Menti nostrae, Acta Apostolicae Sedis*, 42-1950-686)

—19—

Why are there several articles on the sacristan and the porter in the constitutions of lay institutes?

The *Normae* of 1901 prescribed that there were to be two distinct chapters on these duties (n. 317); and even in recent years the Sacred Congregation of Religious has at times, but not always, inserted articles on these two duties when they were not included in the text proposed to the Sacred Congregation. Both duties have some importance, but it is difficult to see why they are included in the constitutions. These are supposed to contain only the more fundamental and important norms of the institute. The difficulty is intensified when the constitutions, as is occasionally true, include articles also on the cook, refectorian, wardrobe keeper, and store-keeper. A section of the custom book can be devoted to rules on the minor duties. It would be more in conformity with the nature, dignity, and importance of the constitutions to confine the rules for all such duties to the custom book.

Book Reviews

[Material for this department should be sent to Book Review Editor, REVIEW FOR RELIGIOUS, West Baden College, West Baden Springs, Indiana.]

JOY OUT OF SORROW. By Mother Marie des Douleurs. Translated by Barry Ulanov and Frank Tauritz. Westminster: Newman Press, 1958. Pp. xvii, 169. Paper \$1.50.

If God can draw straight with crooked lines, it is also true that He can put great sanctity in souls enclosed by the crooked bodies of the sick and crippled. *Joy Out of Sorrow* (the title itself suggests a paradox) is an attempt to bring the sick and suffering closer to the Divine Physician that He may cure them.

"It is sad to notice how often sick people, all people who are suffering in any way, retreat from the world, refusing to accept their suffering." Thus wrote a woman in France in early 1930. Sickness and infirmities, she thought, should not be hurdles in the race for spiritual perfection, but definite helps to be used along the way. These cardinal points were to form the basis for her Congregation of Jesus Crucified, approved by the Cardinal-Archbishop of Paris in 1931. These same principles led to the up-building of this spiritual edifice to such an extent that in 1950 it was made a pontifical institute.

This is a truly unique religious group, for each member is sick or handicapped in some way. This book, *Joy Out of Sorrow*, is a series of conferences given to the members of her order by Mother Marie des Douleurs, the foundress and prioress-general. The sixty-four talks are divided under the five headings of Daily Routine, Developing Personality, Ourselves and Others, Our Interior Life, and the Liturgical Year. The reader will be impressed by the personal, conversational style, the familiarity with the writings of the masters of the spiritual life, the examples from the Gospels, and the eminently practical (or should the word be spiritual?) sense.

In line with the practical approach, the subjects of these conferences refer to the particular trials of the sick: the doctor's visits, fear, boredom, selfishness, courage, joy in the midst of trials, and topics relating to the liturgical year. These conferences are short, yet long enough to provide the spiritual medicine needed by those whom sickness has claimed as its victims.

The Library of Congress classifies the subject matter of the book as affliction. It would be more correct to say that the only real affliction mentioned in this book is the failure to bring true joy out of sorrow by refusing to accept the cross of suffering. No infirmity of religious will want to be without this book.—LEE J. BENNISH, S.J.

BENEDICTINISM THROUGH CHANGING CENTURIES. By Stephanus Hilpisch, O.S.B. Translated by Leonard J. Doyle. Collegeville: Liturgical Press, 1958. Pp. 172. \$3.00.

A HISTORY OF BENEDICTINE NUNS. By Stephanus Hilpisch, O.S.B. Translated by Sister M. Joanne Muggli, O.S.B. Edited by Leonard J. Doyle. Collegeville: Liturgical Press, 1958. Pp. 122. \$3.00.

THE HOLY RULE: NOTES ON ST. BENEDICT'S LEGISLATION FOR MONKS. By Hubert Van Zeller, O.S.B. New York: Sheed and Ward, 1958. Pp. xii, 476. \$7.50.

Three books on Benedictinism, two from Collegeville and one from New York, two on the history and one on the rule, have appeared recently. The one from New York, on the rule, is from the energetic pen of Dom Hubert; and the other two from Stephanus Hilpisch's second- and third-volume contributions to the German collection *Benediktinisches Geistesleben*. Just

a cursory glance at *Benedictinism through Changing Centuries* would lead one to suspect German scholarship had been at work, for 156 pages of text are followed by a small-print index running to nearly fourteen pages with about 1200 subject headings alone. How to squeeze 1200 subjects, many of them several times, into 156 pages without making the book suffer from the same kind of disunity most dictionaries show was indeed the author's problem most of the way through the work. This is a handbook, really, of Benedictine spirit and historical development from tiny beginnings through the rise of prince abbeys down to modern foundations. It covers just about every point and gives even small foundations due though brief mention.

The pity of it is that large ones get little more. Absolving the famous monastery of Bec's history in a line or two is little short of a scandalous slight. Nor has the author added color or a third dimension in spite of the fact that for the materials of his history he has had the incredible riches of the history of the Benedictines to draw upon. *Jejune* is the adjective one must finally settle on to describe the work.

However, the book is a reference manual which belongs on the library shelves of those orders and congregations who derive from the great Father of Western Monasticism. It has a useful fold-out chart and map showing lines of modern American Benedictine development, some tables, and even a two-page treatment of Anglican Benedictines, who, after initial and depleting losses to Rome, again seem to be making progress in giving their foundations a firmer, if heterodox, stability. One who reads the book will have a clearer idea of not only the scope of St. Benedict's original contribution, and of his namesake's (Benedict of Aniane), but also of the sturdy value of that contribution as it has proved itself over and over again down the centuries. The list given in the book of current Benedictine periodicals is an indication that the contribution continues to be made.

The jacket flap of a *History of Benedictine Nuns* informs us that "although various individual Benedictine congregations and houses have been fortunate to have their history written, the Benedictine Order of nuns and sisters as a whole has never been so honored." Rather than begin *in medias res*, the book starts with a twelve-page history of pre-Benedictine forms of Church-approved states of virginity for women.

Once in its own proper matter, it too has its problem of avoiding the "dictionary effect"; but its complete index at the end will make it a valuable reference work, as will its extensive tables, charts, maps, and bibliography, which last is more extensive than the one in the first volume of Father Hilpisch reviewed here.

One who has delved a little into the history of medieval convents and nunneries will not be surprised at what he reads here, but he will probably find additional facts about the development and details of the life of these nuns and sisters to help him fill out the general picture. Among the more curious items are some relating to the powers, ordinary and extraordinary, of the abbesses. Among these latter, for instance, was the privilege of the Abbess of the Prince Abbey of St. George in Prague. She, along with the Archbishop of Prague, had the right to crown the queen. Other interest-

ing items pertain to offices performed by some of the sisters which would be of interest to their present-day counterparts. Often enough the music directress had to compose as well as teach. The sister infirmarian also played an important role: she not only took care of the sick, but was physician and pharmacist in the convent and in this latter capacity drew her materials from the convent's own herb garden, where the elements of her potions and poultices could be grown. She also seemingly had to be hostess to each of the sisters three or four times a year as they came in turn to the infirmary for their periodic blood-lettings.

We come finally to deal with a book about the basis of all this history, the rule of St. Benedict. Dom Hubert Van Zeller's *The Holy Rule* is an informed study and commentary on that rule, so complete that he will even tell one what sarabaites and gyrovagues are. The study is informal, too, because it avoids much critical apparatus. One sometimes has the feeling here that Dom Hubert has edited lectures originally intended for novices or junior religious. Whatever its origin, the commentary is conservative, solid, and filled with much common sense. Those who hear it or read it will gain in the knowledge and appreciation of one of the most significant documents in the history of mankind as well as understand the views of Dom Hubert, highly qualified indeed to have them, about the nature of the monastic vocation. Perhaps even those who do not read or hear this book will have much of its matter relayed to them by retreatmasters who will be drawing on its copious wisdom for decades to come, and perhaps even longer.

Whether all will find this particular expression of Dom Hubert's views as stimulating as he could have made it is an interesting question. It is not clear, for instance, that some of the illustrations from the ancient desert fathers (of the type familiar to Rodriguez readers) really advance the thought or prove to be valuable illustrations, though they may be entertaining.

Granted there is an attractive quaintness to such narratives, along with a highly exaggerated moral, is it not possible that a long succession of such stories will so color the mind of the sheltered religious reader that he may adopt an unreal, romantic attitude towards what he comes actually to consider his quaint vocation? Such an attitude *disarms* him in case there should develop in him a genuine crisis, or even a struggle to save his vocation. The fight is real, but his weapons—principles he has learned from such quaint narratives and which have never been effectively divorced from the fairy-tale atmosphere—his weapons, be it repeated, are toys.

The foregoing criticism should not be construed as indicative of small worth in Dom Van Zeller's book. This is a valuable commentary and most religious libraries will want to have a copy on the shelves, since in the general mass of matter every religious will find many points to help him. Some significant items in the mind of one reader were the following: the *Holy Rule* is explicit on the point that *obedience* is the way a religious fights for the King (p. 3); "St. Benedict would have us live creative lives, not merely ordered lives" (p. 5); "the grace of state is like any other grace; it guides and strengthens, but does not compel or guarantee

(except in the case of the Papal prerogative) supernatural intervention" (p. 43).

What Dom Van Zeller says in favor of bodily mortification (p. 60), silence (p. 90), poverty (p. 233), and care of the dying (p. 247) is remarkably pointed and helpful. So also what he says about singularity in the religious life: "The monk who wants the reputation for sanctity presumes to something he has no right to claim. He is identifying the name with the state, he is leaving out the factor of grace" (p. 318). His comments on these things show spiritual insight and depth; and we are fortunate to have him share his light with us, just as he was fortunate to have the great St. Benedict share his light with him in the Holy Rule.

—EARL A. WEIS, S.J.

A STRANGER AT YOUR DOOR. By John J. Powell, S.J. Milwaukee: Bruce, 1958. Pp. 120. \$2.50.

For the reader who is convinced that there neither is nor can be anything new in the field of apologetics, Father Powell's poetical prose will demand a change of opinion. The matter of apologetics, it is true, is the same; this book treats the traditional topics: Christ's claims upon us, the reason for them, His influence on our lives, His right to influence our lives. But gone are the technical language of theology and the bare bones of the textbook. In their place the modern reader meets examples taken from the year 1959, language that he hears on the street corner, an impact that is directed to him, individually, today. Our mind, ever seeking the rational basis for its belief, here finds that basis put forth in the idiom of today. The housewife at her cleaning, the diplomat at his desk, the soldier in Korea, the most popular girl on the campus—all these will find that this book is written for them in a language that they understand.

Christ, of course, is the stranger at the door. He stands there—who knows how long?—until we recognize Him; then He asks us one question: "Who do you say that I am?" That timeless question comes echoing through the centuries into the life of every individual; his answer to it determines his peace of mind and eternal salvation. The question can be ignored or buried beneath worldly pleasures and desires, but some time or other it must be answered and the answer is of paramount, yes, eternal importance.

Father Powell's meditative and reflective presentation of the basis for Christ's claims on our allegiance will help the Catholic to reaffirm and strengthen his faith. It will also give him many a new insight. This is a book for the prospective convert also, for the sincere inquirer who wants to know just who this Christ is and what right He has to make the claims He does. Parish convert classes, Catholic information centers, and inquiry classes will all find this book an answer to many of the initial problems encountered by those who stop short of the door labeled "Roman Catholic" even though they know that inside is the only haven of peace.

This book can be recommended, then, to the non-Catholic and Catholic alike, for every page brings some new light to the age-old claims of

Christ precisely as they impinge on the mid-twentieth-century mind. It is not a book to be read rapidly, but to be reflected upon so that the deep truths it contains may become a part of the reader's life and that he may have a satisfactory answer to the question of the stranger at the door.

—RALPH J. BASTIAN, S.J.

THE LIFE OF CHRIST. By Andrés Fernández, S.J. Translated by Paul Barrett, O.F.M.Cap. Westminster: Newman Press, 1958. Pp. xx, 817. \$12.50.

This is a translation of the second edition of *Vida de Nuestro Señor Jesucristo* (Madrid, 1954). Father Fernández is well known to many by reason of his twenty-year stint, including a term as rector, on the teaching staff of the Pontifical Biblical Institute in Rome, as well as from another twenty years at the Jerusalem house of the same Institute.

The original Spanish is not available to this reviewer; and hence he is unable to assess the importance of the changes introduced, as the author tells us in his preface, into the English edition. In any case, these changes would hardly be such as to modify significantly the tone of the book, which is one of sincere piety assisted by a lifetime of reading and study and teaching. One does not encounter often these days a new life of Christ which combines such a command of the Catholic scholarly literature of the nineties and early decades of this century with a good, though not altogether adequate, coverage of more recent writing. In this latter connection, for example, it is disappointing that the author did not take the opportunity of this English edition to include in his chapter on the Sermon on the Mount a discussion or at least mention of Dom Jacques Dupont's *Les Béatitudes* (1st ed., 1954). More understandable, on the ground that the author nowhere seriously discusses the synoptic problem, is his omission of all mention of Vaganay's interesting and provocative hypothesis on the literary sources of the Synoptic Gospels. On the other hand, some cognizance is taken of the Qumran material; and Mlle. Jaubert's theory (though not her 1957 book) placing the Last Supper on the Tuesday of Holy Week is briefly discussed. What will be most disappointing to many informed readers, however, is the author's marked harmonizing tendency, which too often involves him in fruitless debate, as, for example, on pages 599 and the following, where he deals with six different explanations of the problem of the cure of one or two blind men as our Lord was entering or leaving Jericho. It is felt by a growing number of Catholic exegetes that such effort and energy could be better spent on seeking to understand and elucidate the true nature and characteristics of the various Gospel accounts.

The long familiarity of Father Fernández with the Holy Land and its people is used to advantage in the presentation of interesting and graphic details, as when, for instance, in writing of the parable of the wise and foolish virgins (p. 615), he is able to describe a bridal procession he encountered on the plain of Esdrelon. It is in such familiarity and in the obviously deep love of the author for the Scriptures and their Lord that the chief virtues of this book lie. The volume is handsomely bound,

well printed on heavy glossy paper, furnished with seventy-one photographs and drawings illustrative of the text, eight maps, and an unsatisfactory index. Father Barrett, who has translated several other books, seems to have done his work well.

Whether all these considerations taken together warrant another (and expensive) life of Christ in English is another question.

—JOSEPH J. DEVAULT, S.J.

PSYCHOPATHIC PERSONALITY AND NEUROSIS. By A.A.A. Terruwe, M.D. New York: Kenedy, 1958. Pp. 172. \$3.50.

In a work that will interest the student of the dynamics of psychopathology as well as the Catholic clergyman engaged in pastoral work, Dr. Terruwe attempts to integrate modern theories regarding the psychopathic personality and neuroses into a Thomistic philosophical context, and on the practical level, to present certain guiding principles for spiritual directors dealing with disturbed penitents. She finds the philosophical explanation of psychopathy in the diminished control of the intellect over the emotions. Neurosis she traces to a conflict between the concupiscible and the irascible passions. Besides the ordinary anxiety neurosis, which in her opinion arises from a conflict between the sex appetite and fear, she finds an energy neurosis in which the sex passion is overwhelmed not by a hypertrophied fear but by the energy passions (*spes* and *audacia*), driving the patient into a life of feverish activity. It may be that Dr. Terruwe's opinions will not find universal acceptance among psychologists and psychiatrists, but all who are interested in the relationship between depth psychology and scholastic philosophy will find the book stimulating reading. Those engaged in the work of guidance will find the practical suggestions very helpful.—JOHN R. CONNERY, S.J.

DICTIONARY OF PAPAL PRONOUNCEMENTS. By Sister M. Claudia, I.H.M. New York: Kenedy, 1958. Pp. 216. \$6.50.

Papal pronouncements, 777 of them, during the period 1878-1957 are arranged alphabetically and summarized briefly. This includes all encyclicals and a selection of documents in other categories. Sources where the full text may be found in the original and in translation are given. The introduction includes a brief but clear explanation of the various categories of papal documents and their difference in form, purpose, and content. One of the finest features of this orderly compilation is the twenty-two page index which contains over 1500 subject headings. An appendix lists all the 777 pronouncements in chronological order. Where can you find what the Popes have said on religious life, contemplatives, teaching brothers and sisters, religious clerics, religious superiors, the vows, religious vocations, practically every phase of religious life and work? This book will tell you. Though the author did not intend to include all documents, one might wonder why two very significant recent letters to the Apostleship of Prayer and its millions of members have been omitted. The two letters of special importance are: *Quod Sodales*, Sept. 19, 1948 (AAS, 40 [1948], 500) and *Pastoralis Curae*, October 28, 1951 (AAS, 44 [1952], 365).—RICHARD J. MIDDENDORF, S.J.

WE HAVE A POPE: A Portrait of His Holiness Pope John XXIII. By Monsignor Albert Giovannetti. Translated by John Chapin. Westminster: Newman Press, 1959. Pp. xiv, 192. \$2.75.

On October 28, 1958, the name of Angelo Roncalli flashed upon a world to whom it had hitherto been a stranger. And within a few short months, this stranger has become as familiar as an old friend. But the world thirsts to learn the background of this most remarkable man, and it is the function of this book to meet this need.

A vessel of election from the start ("Ever since I was born I have had no thought of becoming anything else than a priest"), Angelo Roncalli was ordained in 1904. For nine years he taught in the seminary "where his lectures were always followed with great interest both for their content and the personality of the professor."

In an age of universal military training, this statement by the Holy Father is of real significance: "... but I especially thank Him for the fact that when I was twenty years old He willed that I should do my military service, and then during the First World War, renew it as sergeant and chaplain. What a knowledge of the human soul one gains that way! What experience and what grace were given me to dedicate myself, to make sacrifices, to understand life and the apostolate of the priest."

As apostolic delegate to Turkey, Archbishop Roncalli displayed his great love for those outside the Church, as well as his particular genius for winning their friendship and understanding their point of view. He made every effort to harmonize the liturgy of the Church with the culture of the country and as a result won the profound respect and gratitude of Atatürk. When apostolic nuncio to France, Archbishop Roncalli became friendly with all those noted for their brilliance of mind and integrity and whom he thought he could help spiritually, such as Herriot and Auriol. So successful was he that on his departure for Venice President Auriol conferred on him the nation's highest award, the Grand Cross of the Legion of Honor.

The Venetians came to love and revere their patriarch, who passed among them dressed in simple black cassock without any sign of dignity, and rode the launch as an ordinary passenger, conversing with all who crowded about. To them he was the image of their beloved Sarto.

In short, this book, with its thirty-two pages of pictures, presents a brief but excellent account of the seventy-seven years that went into the making of the Pope, a man who in these first few months of office has electrified the Christian world with his energy, vision, and compelling personality.—J. TIMOTHY KELLEY, S.J.

LILY AND SWORD AND CROWN: The History of the Congregation of the Sisters of St. Casimir, Chicago (1907-1957). By Katherine Burton. Milwaukee: Bruce, 1958. Pp. ix, 178. \$3.00.

The Lutheran minister lost his scorn when he, too, heard the Mother of God sobbing, because he was "sowing the land where once my Son was venerated." With this apparition of Our Lady of Siluva in the Lith-

uania of 1608 this gracious book begins; and three and a half centuries later it ends with the long-harassed Catholics of Lithuania singing, despite their latest oppressors, "May the sun of Lithuania pierce the darkness of the land! May the love of our country strengthen every heart and hand!" All these centuries of suffering left the faith in the hearts of these Catholics; but multitudes of them sought freedom in the two Americas, and here was danger of many apostasies, especially among the young. God, in circumstances like these, gave Mother Cabrini to the New World's little Italies; and to the little Lithuanias He gave Casimira Kaupas or Mother Maria (1880-1940), foundress of the Sisters of St. Casimir, the first sisterhood persecuted Lithuanian Catholics were able to have.

How Casimira followed her priest-brother from Lithuania to Pennsylvania's Harrisburgh diocese and slowly found her life's work is a sturdy and inspiring story. Many helped her. The Swiss Sisters of Mercy of the Holy Cross, whose American headquarters are in Merrill, Wisconsin, educated her. The Sisters of the Immaculate Heart of Mary, with headquarters in Monroe, Michigan, trained her and other sisters in "the virtues we make the predominant ones—piety, self-sacrifice, and industry." Bishop Shanahan of Harrisburgh co-founded the new sisterhood and loyally let it spread to other dioceses. Archbishop Quigley and Cardinal Mundelein saw to it that the motherhouse, hospitals, and many schools were firmly established. A tall, lean, learned Lithuanian diocesan priest who spoke so well of God in twelve languages, Father Staniukynas, literally worked himself to death for the sisters. As a result, over five-hundred Sisters of St. Casimir were in fifty-three institutions in thirteen states as well as in the Argentine and behind the Iron Curtain in Lithuania itself at the time of the golden jubilee (1957) of the sisterhood.

Mother Maria in her pictures shows a firm, calm, patient face; and in her life there is enough piety, self-sacrifice, and industry to help all the Sisters of St. Casimir and all the rest of us, thanks be to God!—

PAUL DENT, S.J.

BOOK ANNOUNCEMENTS

B. HERDER BOOK COMPANY

Handbook of Ceremonies for Priests and Seminarians. By John Baptist Mueller, S.J. 18th ed. revised and edited by Adam C. Ellis, S.J. Pp. 482. \$6.50.

The Nature of Belief. By M. C. D'Arcy, S.J. The book, first published in 1931, now has a new introduction (four pages) and one new chapter, "Empiricism and Certainty" (twelve pages). Pp. 236. \$3.95.

BRUCE PUBLISHING COMPANY

The Canon Law Digest. By T. Lincoln Bouscaren, S.J., and James I. O'Connor, S.J. This is volume four of this indispensable aid to canonists.

BOOK ANNOUNCEMENTS

Many of the documents are of special interest to religious, for example: the decree of the Sacred Congregation of Religious, July 30, 1957, relative to Canon 121 and religious obliged to military service; letter of the Secretariate of State, July 13, 1952, regarding vocation to the secular clergy and the call to perfection; three official declarations regarding priest-workers in France; letter of the S.C. of Religious on the absence of necessity for indult of rehabilitation for a professed priest religious in certain circumstances; statutes and norms for the Pontifical Work of Religious Vocations; instruction of the S.C. of Religious concerning religious military chaplains; norms for congresses of religious and members of states of perfection (S. C. of Religious); principles and general statutes for those called to states of perfection (Apostolic Constitution of May 31, 1956); letter of Pope Pius XII to Cardinal Valeri "On the Better Way for the Proper Instruction of Youth by Members of Religious Brotherhoods"; erection of *Regina Mundi* in Rome to an institute of pontifical character. The book also features cumulative indices both chronological and general for all four volumes and supplants annual supplements that have appeared since 1952. Pp. 529. \$7.50.

THE CATHOLIC UNIVERSITY OF AMERICA PRESS

Canonical Relations Between the Bishops and Abbots at the Beginning of the Tenth Century. By Charles W. Henry, O.S.B. Pp. 219. Paper \$2.00.

Parochial Relations and Co-operation of the Religious and the Secular Clergy: A Historical Synopsis and a Commentary. By David O'Connor, M.S.S.T. Pp. 194. Paper \$2.00.

The Provisions of the Decree *Spiritus Sancti Munera*: The Law for the Extraordinary Minister of Confirmation. By Henry J. Dziadosz. Pp. 226. Paper \$2.00.

DAUGHTERS OF ST. PAUL

Send Forth Thy Spirit. By Most Rev. Charles F. Buddy. Prayerbook, 4th edition. Pp. 340. Cloth \$1.00, paper \$.50.

The Maronite Mass and Devotions. By Right Rev. Chor-Bishop Louis Khalil. The text of the Mass is translated from the Syriac Missal of the Maronite Rite. Prayerbook size. Pp. 124. Cloth \$1.00, paper \$.75.

The Eternal Wisdom. Planned by James Alberione, S.S.P. Pp. 188. Cloth, four colors, \$6.00; cloth, one color, \$4.00.

THE NEWMAN PRESS

The Family Clinic: A Book of Questions and Answers. By John L. Thomas, S.J. Publication in book form of weekly columns, in which an acknowledged authority plays the role of practical counselor on family problems. Pp. 336. \$3.95.

ST. ANTHONY GUILD PRESS

The Mass, Our Treasure: A Missal for Boys and Girls with Prayers Before and After Holy Communion. By Mother Agnes Mary Schmitt, R.C. A simple and pleasing adaptation of the prayers of the missal, with fifteen tastefully drawn and instructive illustrations in black and white. Pp. 44. Paper, no price given.

Two Prayers of John XXIII

Prayer for the Church of Silence

[On January 23, 1959, the Sacred Penitentiary published the Italian text of a prayer composed by the Holy Father for the Church of Silence. The original text, a translation of which appears below, is to be found in *Acta Apostolicae Sedis*, 51 (1959), 112-13. A partial indulgence of three years can be gained by the faithful when they recite the prayer with contrite heart.]

○ JESUS, Son of God, who loved the Church and who gave Yourself for it to sanctify it and to make it appear before You glorious and immaculate (Eph 5:23-27), look down with mercy on the painful conditions to which Your mystical spouse is subjected in certain parts of the Catholic world and especially now in the great nation of the Chinese.

See, O Lord, the treachery that threatens the souls of Your faithful and consider the calumnious insinuations leveled against Your pastors, Your ministers, and Your faithful followers who long to spread the truth of the Gospel and that kingdom of Yours which is not of this world. How insistent and dangerous are the attempts to tear the seamless robe of Your spouse, the one, holy, catholic, apostolic, and Roman Church, by separating the hierarchy and the local communities from the only center of truth, authority, and salvation, the See of Peter!

Before this spectacle of such grave evils, we ask first of all for pardon for the offenses which are being committed against You. In truth the words spoken by You to Saul of Tarsus on the road to Damascus, "Saul, Saul, why do you persecute Me?" (Acts 9:4), can well be repeated today, as they could be in the course of recent and past history.

We trust always in the efficacy of the sublime words You addressed to Your Father from the cross, "Father, forgive them, for they do not know what they are doing" (Lk 23:34). As Your sacrifice was the source of universal salvation, so through your grace may the martyrdom which the Church, Your spouse

and our mother, suffers in different regions bring salvation to all men.

O Prince of Peace, grant that the bishops and the priests, the religious and the laity, may always and everywhere be "sollicitous to preserve the unity of the spirit in the bond of peace" (Eph 4:3). May Your omnipotent power overcome every human calculation so that pastors and flocks may remain obedient to the voice of the only universal Pastor, the Roman Pontiff, who feels in his heart the responsibility of that supreme desire of love: "Holy Father, keep in Your name those whom You have given Me, that they may be one as We are" (Jn 17:11).

Finally, O Redeemer, look with satisfaction at the merits and prayers of Your and our Mother, the august Queen of the missions and of the universal Church; look at the labors, the sacrifices, and the blood of the innumerable heralds of the faith who have always and are still giving heroic testimony to You; and, mindful above all of Your precious Blood shed for many for the remission of sins, give Your peace to China and to the entire world, because in no other is there hope and victory and peace, but only in You, our Lord and immortal King of the ages and of the nations.

Prayer to the Eucharistic Christ

[The following prayer, the original text of which is given in *Acta Apostolicae Sedis*, 51 (1959), 163-64, was composed by the Holy Father as a preparation for the coming International Eucharistic Congress to be held in Munich, Germany. His Holiness (AAS, 51 [1959], 164) has granted a partial indulgence of ten years to the faithful who devoutly recite the prayer with contrite heart; moreover once a month they may gain a plenary indulgence under the usual conditions, if they have recited the prayer daily for a whole month.]

O Jesus, King of nations and of ages, accept the acts of adoration and of praise which we, Your brothers by adoption, humbly offer to You.

You are "the living Bread come down from heaven which gives life to the world" (Jn 6:33); High Priest as well as Victim, You offered Yourself on the cross in a bloody sacrifice of expiation to the Eternal Father for the redemption of the human race;

and now each day You offer Yourself on our altars by the hands of Your ministers so that there might be restored in each heart Your "kingdom of truth and of life, of holiness and of grace, of justice, of love, and of peace" (Preface of the Mass of Christ the King).

O "King of Glory," may Your kingdom come! Rule from Your "throne of glory" (Heb 4:16) in the hearts of children so that they may keep immaculate the shining purity of their baptismal innocence. Rule in the hearts of youth so that they may grow in wholesomeness and purity and in docility to the voice of those who represent You in the family, in school, and in the Church. Rule in the heart of the home so that parents and children may live united in the observance of Your holy law. Rule in our country so that in the harmonious ordering of the social classes all its citizens may regard themselves as children of the same heavenly Father, called to work together for the common temporal good and happy to belong to that one Mystical Body, of which Your Sacrament is both the symbol and the everlasting source.

Rule, finally, O King of Kings and "Lord of Lords" (Deut 10:17) over all the nations of the earth and enlighten the rulers of each nation that, inspired by Your example, they may nourish "thoughts of peace and not of affliction" (Jer 29:11).

O Eucharistic Jesus, grant that all people may serve You freely in the knowledge that "to serve God is to reign."

May Your Sacrament, O Jesus, be a light to the mind, a strength to the will, an attraction to the heart. May it be a support to the weak, a comfort to the suffering, a viaticum of salvation to the dying, and for all may it be a "pledge of future glory." Amen.

The Restoration of All Things in Christ

Richard Cardinal Cushing, D.D., L.L.D.

[The following address by the Cardinal Archbishop of Boston was delivered as the main address of the Sacred Heart Institute for Nuns conducted by American Directors of the Apostleship of Prayer and held at Roberts Center, Boston College, on April 4, 1959.]

THE DEVOTION TO the Sacred Heart makes no appeal whatever to those outside the Church and to some within the Church. It is the story of a nun who had a vision of our Lord in which He showed her a wound on His side. Then He said to her: "Behold the Heart which loves so much, and is loved so little in return." What is this but sentimentalism, and a kind of sentimentalism which does not appeal to people of our times.

My dear Sisters: Is there anything more undignified than the figure of the rejected lover who cannot keep his abandonment to himself, but must go about exposing his wounded feelings for all the world to see, inviting sympathy because he is unloved? Yet that is the figure under which Divine Love represented itself to the apostle of the Sacred Heart — St. Margaret Mary.

Why? It may help to understand the answer if we recall that all through the Old Testament this is the kind of language in which Almighty God refers to the disloyalties of His people. The covenant which He made with the Israelites when He brought them out of Egypt was like a marriage contract committing both sides to fidelity; and when they turned to the worship of idols, he appealed to that covenant. "And thou," He says through the prophet Jeremias, "and thou with many lovers have been unfaithful; come back to me, and thou shalt find a welcome." This is pleading language, and it is God who pleads.

When a prophet of the Old Testament speaks like that, he is using a metaphor. The Old Testament is full of metaphors. When others talk about God raising His hand, stretching out

His arm, keeping a watchful eye over His friends, giving a ready ear to their prayers, we do not think that God, who is pure spirit, has hands or arms or eyes or ears like ourselves. And so it is when God describes himself as a jealous lover. He means that if He were a man, this is how the infidelity of His friends would affect Him.

If He were a man? In the fullness of time, He became man; He trod our earth, and was subject, as man, to the play of emotions; He wept and rejoiced. He was indignant, and felt fear. The metaphors had come true at last: God Incarnate really saw with human eyes and stretched out a human hand to save us. And He was accessible like ourselves, to the expressions of feeling which we find so difficult to control. When an injury was done to the honor of His Father in heaven, He flared up; and we read in the New Testament: "Jesus looked upon them with anger." The success of His first missionaries gave Him the same feeling which comes to you and me when good news reaches us, and we read that "At that time, Jesus was filled with gladness." The tragedy of a friend's death was told him. The sad news drew from Him, as it would from us, a tribute of natural tears and we read: "Jesus wept."

Our Lord did not even hide from us His disappointments: "Jerusalem, Jerusalem, still murdering the prophets, and stoning the messengers that are sent to thee, how often have I been ready to gather thy children together, and thou didst refuse it!" How often — He looks back over the sad record of Jewish history; the authentic accents of a Divine Person pierce through the veil of His humanity and here is God weeping with human eyes over the pent-up sorrows of a human heart.

Now I think we have the real meaning of the Sacred Heart devotion; it translates the Divine Nature into human terms for us. After all, we find it hard, don't we, to get God into our mind-picture? We cannot portray Him — His glory dazzles us; we are confused by the thought of the enormous gulf which lies between Him and creatures. We know that His Providence

extends over all His works; He cares even for the sparrows, and yet . . . He is so great, and we are so small! Even our sins — just an unkind word said about a neighbor, and we tell ourselves and we confess that we have offended God; think of the scale of the thing, our little lapse, and His infinite existence, put side by side! And then think of the Sacred Heart, and all at once the whole thing becomes vivid, clear. Jesus Christ in heaven, taking an interest in our tiny needs, as He took an interest in so many tiny needs on earth. Jesus Christ hurt by our sins, as He was hurt by so many slights and disappointments up and down the villages of Galilee. The echoes of our prayer no longer seem to die away in infinite distance; they strike a chord in the Sacred Heart, and become vocal to us, real to us.

If critics object that we are too sentimental over our devotion in honor of the Sacred Heart, that we single out one particular side of our Lord's character, represent Him too insistently in one particular attitude, one of mercy and tenderness and welcome, let us remind them that it is these qualities in the Divine Nature which we find it most difficult to believe. Here, most of all, we need a diagram in flesh and blood to convince us. How can God, so upright a judge, be merciful? How can He, who is without passion, be tender to us? How can He, who has no need of human companionship, welcome us? It is these qualities, that we rejoice to see mirrored in the Sacred Heart.

Our Sacred Heart statues and holy pictures represent our Lord in one particular attitude, as He revealed Himself to Sister Margaret Mary, an attitude of tender abasement, of mournful pleading with mankind.

Again critics wonder. Is this your Christ, they ask, this weak, womanish figure, in a posture of sentimental appeal? Is your religion all sugary sweetness, all variations on a minor key? Has it stopped still with the seventeenth century; has it no message for today? And to that we answer, No, you have it all wrong. The Sacred Heart is the treasury of all those splendid qualities with which a perfect life was lived; it is the repository of

all those noble thoughts which mankind still venerates in the Gospels. It was the Sacred Heart that burned with anger when the traders were driven out of the Temple; it was the Sacred Heart that loved the rich young man, yet would not spare him; it was the Sacred Heart that defied Pilate in his own judgment-hall. It is strong and stern and enduring; it hates prevarications and pretences. The perfect flowering of a human life, not on this occasion or that, but all the way, all the time, the utter sacrifice of a human will — that is what the Sacred Heart means. There is no picture, no statue on earth that can portray its infinite beauty.

The perfect flowering of our life at all times and in all ways; that should be the harvest of our devotion, dedication, and consecration to the Sacred Heart.

Religious, more than any other group of the followers of Christ, have the opportunity to reach that ideal. They have the available means and opportunity to answer the plea of the Sacred Heart for the return of human love for love divine. In the silent anonymity of your community life, you offer day by day the sacrifice of your personal independence and your natural yearning for recognition and human affection. If you live consistently with the ideals of your religious profession, you can truly say that you have left all things and have become so Christlike as to have produced the perfect flowering of your own life in the life of the Sacred Heart. Your vows of poverty, chastity, and obedience leave nothing for yourself. Through these vows, the essence of the religious life, you become one with God. How could you attain to a more perfect flowering of your life? Truthfully you are called *Sponsae Christi*.

In this capacity you can kneel each morning before the altar on which the Sacrifice of Calvary is renewed and identify your love with the love of the Eternal Priest in humble and selfless fulfillment of the ideals of perfection which He Himself established in His earthly life.

It is not without significance, therefore, that the spread of devotion to the Sacred Heart in modern times owes its origin

to the apparitions of our Blessed Lord not to some renowned scholar or churchman but to a lowly nun. St. Margaret Mary was one of yourselves. Her call to the religious life, her postulancy and novitiate, her profession of religious vows, her long years of obedience to her rule and prayerful cooperation with the wishes of her superiors — all these circumstances of her life have their counterparts in the life of each one of you.

St. Margaret Mary also found the same difficulty which you experience in following up the inspirations of God's grace which come so mysteriously to those who are closely associated with apostolic works. Neither religious themselves, nor those who cooperate with them in realizing the objectives of their various communities, can ever understand completely the divine orientation of the human impulses out of which the success of any religious community is drawn.

As we look back over the centuries at what happened between 1673 and 1675 in a little French village, we can see clearly that the judgments of psychologists and the cautious reserve of theologians and canonists have all played their part in the spread of the devotion to the Sacred Heart of which St. Margaret Mary was destined to be the modern apostle. They could not understand sentimentalism of this kind for they did not recall that Christ was man as well as God, human as well as divine.

What stands out unmistakably in her life is her humble and charitable forbearance in the face of adverse personal criticism and her unquestioning submission to the authority of the Church. That indeed is one of many phases of the perfect flowering of a human life: the total sacrifice of one's will to the will of another.

Her spiritual directors understood her and guided her with sympathy and encouragement; she followed their counsel and obeyed to the last detail their suggestions of hopeful expectancy of eventual approval. A soul which is illumined by divine grace, a will that is one with the will of God, is never stubborn or undisciplined. Margaret Mary's own certainty of the truth of the revelations made to her brought likewise the conviction that God's

plans would be realized in God's own way and in God's own time. She knew that she was but the instrument of the power and mercy of Him who had afforded her unquestionable evidence of His love. She knew that the Christ, who had revealed to her the richness of His own inner life, was also the Christ who had founded His Church and who had sent His Holy Spirit to abide within it until the end of time. In this peaceful and undisturbed awareness of her own relation to Christ our Lord, she was content to suffer the disappointment and frustration that would be involved in the reconditioning of men's souls which the spread of devotion to the Sacred Heart would bring about. When we look at Margaret Mary from this point of view, we see in her a greatness of soul and a discerning penetration of divine wisdom which the humble circumstances in which she lived and died could never have revealed to those who knew her as a sister in religion and as a fellow human being. She is the messenger, the apostle of the devotion to the Sacred Heart because her heart gave all to the Heart of Christ. The beauty of her soul was the perfect flowering of life.

And here, I think, is the great lesson which you, my beloved religious, can take to yourselves. In your life as religious you must share in the sorrows and sufferings which were glorified on the Cross. This is the meaning for you of the mystery of the Sacred Heart which was made known to the world by one of your number. How can that be accomplished?

First of all, by self-immolation. To seek for oneself alone in religious life any measure of comfort or self-gratification is to substitute the prudence of the world for the prudence of the brides of God. As spouses of Christ, you must be faithful to your mystical espousal and marriage and accept cheerfully the burdens of community life and surrender yourselves without reservation to the demands which your respective congregations may make on you as they carry on their appointed apostolic works.

Secondly, in your religious life you must resemble Christ in the mediating functions of His priesthood. The sacred humanity

of Christ, symbolized in its ministrations of love by the Heart which was pierced with a lance, enable Christ to stand as a mediator between God and men. So too the religious, living in the world even while separated from it by the boundaries of her cloister, brings God into the lives of others as she carries on her varied works. The religious is thus in a very real sense a mediatrix between God and men.

Those whom you serve are thereby raised from earth to heaven by the unselfish detachment with which you apply yourselves to works upon which material values may be set. Thus you are able to stand at Christ's side as His devoted helpers. Thus you are drawing men's souls to Christ as did Christ Himself in His revelation of God's love for man in the visible form of His human nature.

Thirdly, your principal objective as religious must always be to diffuse into the souls of others the love of Christ. How dismally we fail, even while we seem to be successful, if we have gained spectacular victories in ambitious undertakings at the cost of arousing bitterness and dissension among those with whom we live and work! In the companionship of your sisters in religion, in your relations with your superiors, in the services which you render to your community, in your ministrations of charity and mercy to the faithful, you must always be a messenger of divine love and an inspiring example of the practice of Christian charity. I don't know of any other way in which we can respond to the appeal for love from the heart of Christ unless it would be to crystalize that response by fidelity to the spirit and letter of the Morning Offering of the Apostleship of Prayer.

This is more than a prayer formula, it is a way of life by which every act of the day becomes transformed into a prayerful tribute to the Sacred Heart. It is also the way of spiritual childhood for it sanctifies the ordinary things of life into extraordinary spiritual power and unites us to the sacrifice of the Mass throughout the world.

The Morning Offering is also the greatest means by which we can recognize the importance of each day in our lives. Each

day is life in miniature. Today is unique; it has never happened before, it can never happen again. For one moment it is all-important, fills the stage; tomorrow it will have taken its place in the unreal pageant of dead yesterdays. It has a significance, then, all its own; but this significance belongs to it because it is related to a series. We may think of it as the beginning of a series, the first day of a new departure in our lives. Or we may think of it as one day among others, with the same duties, cares, temptations as the others. Or we may think of it as the last of a series; one today will be the last of all our todays, with eternity for its infinite tomorrow, and it may be this.

Think of this day, for example, as the beginning of a new departure. How shall we begin? Not by any frantic efforts of our own; we will begin by listening to the voice of God: *Hodie si vocem eius audieritis, nolite obdurare corda vestra*. We speak to Him through our spiritual exercises, and we unite ourselves with all the members of His Mystical Body throughout the world by today's offering of everything we do to Him.

There is another use we may make of the magic word today. Instead of worrying about whether we shall ever commit our customary sins again, let us simply resolve not to commit them today. *Dignare Domine die isto sine peccato nos custodire*; let us see if we can't cheat the devil, like some grasping creditor, by saying "Not just yet; not today." And let us ask simply for the grace which is needed to avoid those sins just in the sixteen hours that lie between bed-time and bed-time. *Die isto*, let us make today a holiday from our venial sins.

This day without sin — we will avoid, His grace helping us, those little daily repeated irreverences by which we offend Him. This day without sin — we will especially avoid sinning against ourselves, by the wrong use of God's creatures. And we will avoid sinning against our neighbors. We know the sisters we have to live with, the little faults of manner and behavior which get on our nerves, all the more surely because they are repeated day by day. This day, with this gladness in our hearts, we will

greet them with a cheerfulness which is infectious, which lightens their burden as well as our own. A smile at all times — how much difference that can make to life's tragedies!

Today, sanctified and enriched by the Morning Offering, becomes like a sacrament from which we can derive not only an inspiration for the future, the future that may be so different if we will use today aright; not only a warning for the present, to make us avoid this day the temptations that every day beset us, but an attitude, also, towards the past, an attitude of abiding penitence and reparation. Let us remember our sins each day, as if we had no more space left for sinning; let us repent for them, as if this were our last opportunity of contrition. And He, who returned to heaven with the penitent thief for His escort, will shorten our purgatory and hasten to unite us with Himself. *Hodie si vocem audieritis* — it can never be too early to begin our conversion. *Hodie eris mecum in paradiso* — thank God, it can never be too late.

Our renewed consecration today to the Sacred Heart gives evidence of our appreciation of the tremendous potential which you have at your disposal for the restoration of all things in Christ. We consecrate you anew to the Sacred Heart because you belong to Christ, because you are one with Christ, and because your efforts are so powerful and so indispensable for the realization of His divine mission. Let me become the spokesman for each one of you as I repeat the words of consecration which St. Margaret Mary formulated as she gave expression to her own consuming love of Christ her Lord:

I consecrate to the Sacred Heart of our Lord Jesus Christ my person and my life, my actions, pains and sufferings, so that I may be unwilling to make use of any part of my being save to honor, love and glorify the Sacred Heart. . . . Do Thou consume in me all that can displease Thee or resist Thy holy will. Let Thy pure love imprint Thee so deeply upon my heart that I shall never more be able to forget Thee or to be separated from Thee. May I obtain the grace of having my name written in Thee, for in Thee I desire to place all my happiness and all my glory, living and dying in very bondage to Thee. Amen.

The Mariology of Pope Pius XII

John A. Hardon, S.J.

IT IS EASY to write on Pope Pius XII and the Blessed Virgin Mary because there is so much to say. We might recall how as a young boy in Rome he would stop every day to visit the shrine of Madonna della Strada at the Church of the Gesu where, as he told his mother, "I pray and tell Mary everything." Or we might reflect on his life-long devotion to the rosary, his frequent sermons on our Lady, his constant reference to her in his writings or, in summary, his own testimony shortly after election to the papacy, that "our priestly life began with Mary and has always been directed under her motherly eye."

In all this profusion of Marian piety, one aspect may be overlooked. Pius XII made a substantial contribution to the science of Mariology, a contribution concerning which, no doubt, volumes will be written in the years to come. We shall examine only the highlights of a large subject, whose implications have an important bearing on the whole body of Christian asceticism.

The Assumption of the Blessed Virgin Mary

On November 1, 1950, Pius XII answered the requests of the Catholic hierarchy with a solemn definition that, "by the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by Our own authority, We pronounce, declare and define as a divinely revealed dogma: The Immaculate Mother of God, Mary ever Virgin, after her life on earth, was assumed body and soul to the glory of heaven." The spontaneous reaction of the faithful was gratitude for the exalted honor paid to the Mother of God. The Pope's own sentiments were expressed to the bishops gathered in Rome for the occasion, when he told them the joy he felt over the proclamation and the assurance it gave him that Mary would obtain the graces of which mankind stood in such dire need. On the level of piety and devotion, therefore, Mary's Assumption was only the climax in a series of definitions

to honor the Blessed Virgin, beginning with the divine maternity at Ephesus and terminating in the past century with her Immaculate Conception. But dogmatically the constitution *Munificentissimus Deus* has a much deeper significance that deserves to be recognized.

Shortly before the actual definition but after its public announcement, the Anglican bishops of England lodged a formal protest against the "new" dogma. "We profoundly regret," they said, "that the Roman Catholic Church has chosen by this action to increase dogmatic differences in Christendom and has thereby gravely injured the growth of understanding between Christians based on a common possession of the fundamental truths of the Gospel." The Anglican complaint was not a wild gesture. It exposed their radical opposition to the Church's authority over Christian doctrine, which I believe many Catholics do not fully appreciate.

Pope Pius defined Mary's Assumption as a truth divinely revealed. Of the two sources of revelation, theologians commonly say the Assumption was implicit in tradition, in spite of the practical absence of documentary evidence before 300 A.D. Some years before the definition, a scholarly work was published under Vatican auspices on *The Silence of the Early Centuries on the Assumption of the Blessed Virgin Mary*. The author frankly admitted that except for apocryphal sources we have no explicit witness in the early patristic age. Yet the Pope finally declared the doctrine was in revelation. How do we know? On the answer to this question rests a new insight into Christian tradition which had been gaining momentum since the eighteenth century. Briefly stated, tradition is coming to be identified more and more with the Church's magisterium or teaching office and less exclusively as the genetic source, along with Scripture, of the truths of salvation. Behind this new emphasis is a development of dogma since the Council of Trent which reveals hidden depths of power in the Mystical Body of Christ. The Church is being seen more clearly as not only the guardian of a faith once and for

all given to the Apostles, but as perpetual expositor of that faith in every age to the end of time.

In August of the same year that he defined the Assumption, the Pope laid down the principles which guided the Marian definition. The Church's teaching authority, he said in *Humani generis*, is not confined to reflecting or consolidating the past. It is also, and especially, the vital, present-day function of an organism animated by the Spirit of God. "Together with the sources of revelation (Scripture and tradition) God has given to His Church a living magisterium to elucidate and explain what is contained in the deposit of faith only obscurely and, as it were, by implication." The degree of obscurity, we may add, is irrelevant. Given this faculty by her Founder, whose Spirit of truth abides with her at all times, the Church can infallibly discern what belongs to revelation no matter how cryptic the contents may be.

Consequently when Pius XII defined the Assumption, he did more than propose the doctrine for acceptance by the faithful or give them a new motive for devotion to the Blessed Mother. He vindicated as never before the Church's power to authorize a legitimate development in doctrine and piety that scandalizes those outside the true faith and may even surprise believing Catholics. The Assumption thus becomes part of a larger process, along with Catholic Action, the liturgical movement and even such practical matters as the mitigated Eucharistic fast, in which the current problems of the Church and the present needs of souls are being met by the Holy Spirit.

It was no coincidence that on the day following the Assumption definition the Pope expressed the hope that this new honor to Mary would introduce "a spirit of penance to replace the prevalent love of pleasure, and a renewal of family life, stabilized where divorce was common and made fruitful where birth control was practiced." If there is one feature that characterizes the modern world it is the cult of the body. Science and ingenuity exhaust themselves in providing for bodily comforts, avoidance of pain, and the pampering of every sensual desire. Divorce and

birth control, lurid reading and entertainment are only symptoms of a deeper malady for which revelation provides at least one certain remedy: faith in the resurrection of the body, for us on the last day as for Mary on the day of her departure from this life. Since the body is made to be immortal, it is infinitely important to provide for its eternal happiness by discipline and self-control — because the alternative is also bodily immortality, but in hell, as the price of earthly pleasure against the will of God.

The Immaculate Conception

Three years after defining the dogma of the Assumption, Pius XII called on the Catholic world to join in the observance of a Marian Year from December, 1953, to December, 1954, to commemorate the centenary of Pius IX's definition of the Immaculate Conception. He introduced the Marian Year with the encyclical *Fulgens corona*, whose doctrinal content went far beyond the immediate purpose of proclaiming a season of special prayers to the Mother of God.

According to the late Pontiff, the Assumption was a consequence of the Immaculate Conception, not merely in the superficial sense of something suitable, but in the strict logic of supernatural merit and providence. "These two singular privileges bestowed upon the Mother of God stand out in most splendid light as the beginning and the end of her earthly journey. For the greatest possible glorification of her virgin body is the complement, at once appropriate and marvelous, of the absolute innocence of her soul which was free from all stain. Just as she took part in the struggle of her only-begotten Son with the serpent of hell, so also she shared in His glorious triumph over sin and its sad consequences."

This correlation between the two mysteries has a long and respected theological history, which other statements of Pius XII indicate that he knew very well. Addressing the National Eucharistic Congress of Cuba in 1947, he acknowledged the petition which the Cubans had sent to the Holy See relative to Mary's

Assumption. "This mystery must certainly be true, according to the mind of him who has rightly been called the *Doctor Eximius*, who teaches that this privilege is most eminently congruent with the innocence and purity of the Virgin Mary." The *Doctor Eximius* was Francis Suarez, the sixteenth-century theologian whose Disputations on the Blessed Mother are the most exhaustive in classic Mariology. Again in the actual document of definition, the Pope referred to Suarez's conclusion that "the mystery of the Assumption was to be believed with the same firmness of assent as that given to the Immaculate Conception of the Blessed Virgin. Thus he already held that such truths could be defined."

How are the Immaculate Conception and the Assumption related in Suarez, and by implication in Pius XII? Their relation arises from the subtle but necessary connection between sin and its consequences in the after-life. The souls of the just in heaven, says Suarez, still desire and seek the glorification of their bodies. To the extent to which this is lacking to them, they are deprived of the perfection of beatitude, even though only in accidentals. When the soul of Mary, therefore, was separated from her body, this hunger and desire for "the perfect perfection" were not absent. Being always full of grace, she had a title to perfect glory on leaving this world. And what Mary desired, she must immediately have obtained, in virtue of her exalted position and "by a mother's right." Therefore just as during her stay on earth she had never contracted the least stain of sin, so after this life she was freed from every corruption and sequel that are the wages of sin. Her body was not to decay, nor was she to wait until the last day, as others who are sinners, to rise with her body from the grave.

In the same document, Fulgens corona, the Pope made another association, this time a historical one, and not between the first and final mysteries in the life of the Blessed Virgin but between the Immaculate Conception and the supernatural phenomena at Lourdes. In his judgment, "the Virgin Mary herself wished to confirm by some special sign the definition which the

Vicar of Christ her divine Son on earth had pronounced amid the applause of the whole Church. Four years had not yet elapsed when, in the French town at the foot of the Pyrenees, the Virgin Mother showed herself to a simple and innocent girl at the grotto of Messabielle. And to this same girl, earnestly inquiring the name of her with whose vision she was favored, with eyes raised to heaven and sweetly smiling, she replied, 'I am the Immaculate Conception.' " Following the original visions, thousands of people from every country in the world have made pilgrimages to Lourdes, where "miraculous favors were granted them, which excited the admiration of all and confirmed the Catholic religion as the only one given approval by God."

This judgment is highly significant. In the last analysis, if a Catholic wants to prove that no other religion than his own is from God, he must invoke some principle by which any religious system can be tested and its divine authorization verified. Such a principle is the norm of miracles, which even the unlettered primitive can understand. It says simply that when God communicates a revelation (as claimed in some form by every organized religion), He will confirm the mysteries He reveals and make them rationally acceptable by working miracles in favor of the truths that He wants believed. Or put negatively, He will not work miracles in support of a pretended revelation because, as master of the miraculous, He would be actively cooperating in a lie.

In the context of the Lourdes apparitions and the constant stream of preternatural wonders there granted by God, this means that what Lourdes stands for is perennially attested as true. The Immaculate Conception is a strict mystery, not even conceivable apart from revelation. Miracles are visible signs of divine intervention that lead the well-disposed to believe (or strengthen their belief) in what cannot be seen, on the argument that the same agency which produces the phenomena also revealed the doctrine in whose atmosphere the phenomena take place.

Mediatrice of Graces

The last element in the triad of Marian privileges to which Pius XII made a lasting theological contribution is Mary's role as universal mediatrix of graces. On the fourth anniversary of the Assumption dogma and in closing the Marian Year, the Pope instituted a new feast of the Queenship of Mary, for May 31, and in the encyclical *Ad caeli Reginam* elaborated on the basic principles that underlay Mary's royalty, namely, her unique position as liaison between Christ and the human race.

An examination of the teaching of the fathers of the Church since the time of Origen, Ephrem, and St. Jerome shows a practical unanimity in regarding the mother of Jesus as sharing with Him, albeit subordinately, a truly royal dignity. Ephrem called her "Empress and Ruler"; Origen, "Mistress and Queen"; the seventh ecumenical council spoke of her as "the Lady ruler of all Christians"; and in modern times, Benedict XIV gave her the title "Queen of heaven and earth." The ancient tradition is reflected in the liturgy of the East which poetically addresses Mary as "carried into heaven on the chariots of the cherubim, the seraphim wait upon thee and the ranks of the heavenly host bow before thee." Familiar hymns like the *Salve Regina* and prayers like the Litany of Loretto confirm the sentiments of Christian art since the Council of Ephesus (431 A.D.) which "portrays Mary as Queen and Empress seated upon a royal throne, adorned with the royal insignia, crowned with the royal diadem and surrounded by the host of angels and saints in heaven and ruling not only nature and its powers but also over the machinations of Satan."

However, more important than the evidence of its traditional character is the dogmatic basis for Mary's queenship which the late Pontiff traced to her divine maternity and her association with Christ in the redemption of the world. The Pope synthesized in bold analogy the Catholic doctrine which some theologians consider definable.

The Blessed Virgin has not only received the grade of excellence and perfection which is supreme after that of Christ Himself but has also received some sharing of that efficacy by which her Son and our

Redeemer is rightly and properly said to reign over the minds and wills of men. For if the word of God performs miracles and gives graces through the humanity He has assumed, if He employs the sacraments and His saints as instruments for the salvation of souls, why should He not use His mother's office and efforts to bring us the fruits of the Redemption?

We may transmit the comparison between Mary's intercessory power and that of other saints. Certainly if they can pray in our behalf and obtain favors we should not otherwise receive, how much more the Queen of Saints and the Mother of the Author of grace. The remarkable thing is to associate the Blessed Virgin's share in our Redemption with the humanity of her divine Son and to compare its efficacy with the function of the sacramental system. Both analogies are penetrating concepts.

By relating Mary's role of mediatrix to the human nature of Christ, the Pope wished to emphasize what even Catholics are liable to forget, that while God can perform by His own power all that is effected by created natures, yet in the counsels of His providence He has preferred to help men by the instrumentality of other men — whose efficacy for sanctifying others depends on their proximity to the human nature assumed by the Son of God. Viewed in this light, the potentiality of the Blessed Virgin as an instrument of grace takes on staggering proportions. As the woman whose consent made the Incarnation possible, who carried in her womb and brought into the world the Word made flesh, and whose association with Christ during His life and sympathy in death were the most intimate conceivable — her efficacy at the throne of God must be, without fear of exaggeration, "almost immeasurable in power."

If we compare Mary's mediation with the sacraments of the New Law, we gain a further insight into her place in the economy of salvation. We know that on the level of sanctification nothing is more internal than heavenly grace which begets holiness; and yet the ordinary and chief means of obtaining grace are external, in the form of sacraments administered by men specially chosen for that purpose and by means of external rites. In baptism

there is pouring of water; in confirmation and extreme unction, anointing with oil; in orders, the imposition of hands; in matrimony, the expressed acceptance by the two spouses; and in penance, the vocal and visible absolution by the priest. All these actions are external and their agents are all human, but conditioned on their performance in the spirit of faith, such transcendent changes occur in the spiritual world as the removal of a lifetime of sin by a sign of the cross and the conversion of a piece of bread into the Body of Christ.

The more clearly we see how the Blessed Virgin shares in this type of sacramental efficiency, the less scandalized we shall be to say that "as God is the Father and Lord of the universe, preparing all by His power, so the Blessed Mary, repairing all things by her merits, is the ruler and mother of all." While remaining subordinate to her Son as a creature to her Creator, she was instituted by Him on the cross as the great sacrament of His mercy and the visible sign of internal grace which He promised to those who, like Pius XII, "approach with confidence to the throne of our Queen and Mother to beg help in difficulty, light in darkness, and solace in trouble and sorrow."

Practice of the Holy See

Joseph F. Gallen, S.J.

CANON 509, § 1, obliges all superiors to inform their subjects of all decrees of the Holy See concerning religious and to enforce such decrees. The activity and mind and will of the Holy See are also revealed, and sometimes in a more practical manner, by approved constitutions and communications addressed to individual religious institutes. An article drawn from these sources was published in the *REVIEW FOR RELIGIOUS* in 1953. This article is based on the same sources concerning lay institutes from January 1, 1954. The order of material followed in the article is the usual order of the chapters of constitutions of lay institutes. This is the third part of a series of three.

14. **Dismissal.** It is canonically interesting that the constitutions of an order of women, who recently received permission to resume solemn vows, contain the following article: "A professed of either perpetual simple vows or of solemn vows who is dismissed from the institute is by this very fact dispensed from her vows of religion."³⁰

15. **The general chapter.** (a) **Convocation and members.** A most interesting fact canonically is the appearance of a procuratrix general to handle the affairs of a pontifical congregation of women with the Holy See. The article in a set of constitutions recently approved by the Holy See reads as follows: "The procuratrix general resides in Rome and transmits the affairs of the congregation to the Roman Curia according to the intentions and directions of the institute. The procuratrix general has the right to attend the general chapter and to give her suffrage."³¹ (b) **Invitation of non-capitulars to the general chapter.** Several constitutions of recent date empower the

³⁰ *Ibid.*, 16-1957-282.

³¹ *Ibid.*, 16-1957-114-16.

superior general, either alone or with the advice or consent of his or her council, to summon or invite the following non-capitulars to the general chapter: one or more religious of the same institute to assist the secretary of the chapter as stenographers, other religious of the same institute to any session, and a priest or lay person to present and discuss a question of interest to the capitulars. It is evident that none of these are permitted to vote and that all such religious of the same institute are obliged to secrecy in the same manner as the capitulars. It seems prudent to add the observation that the capitulars should have sufficient time for discussion of a matter after such a consultant has left, since often they would at least hesitate to express their opinions fully before such a person, particularly if he or she is not a member of the same institute. I have seen such provisions only in recent constitutions; but some of them, for example, that on the stenographers, have been followed in fact by some institutes. Unless expressly forbidden by the particular constitutions, these provisions may be followed by any institute, since they are not contrary to canon law and are entirely reasonable in themselves. In any revision of the constitutions, an institute should consider an article of the following tenor: The superior general (or with the advice or consent of his or her council) may summon other religious to assist in the clerical or similar work of the chapter. He may also summon such religious and even invite an extern for consultation or to present and discuss questions with the chapter. None of these are permitted to vote, and all such religious have the same obligation as the capitulars to secrecy.

(c) **Delegates.** 1° **Necessity of delegates.** The Holy See demands a system of delegates for the general and provincial chapters and does not permit in centralized institutes what we may style a universal chapter, for example, that all the religious of perpetual vows be members of the general or provincial chapter. This necessity was repeated in a recent reply to a quinquennial report. A system of delegates is also necessary

now for the general and regional chapters of nuns. The necessity of delegates was emphasized in the REVIEW FOR RELIGIOUS, 10-1951-187-90. The elected delegates from a province to the general chapter are almost universally two, most rarely three or four. The Holy See has approved, even recently, variations of this norm, for example, "one or two delegates according as the province has less or more than a hundred members"; "one delegate for each province but two delegates for any province that exceeds three hundred." 2° **Added delegates from larger houses.** It has been practically universal that a larger house elected only one delegate, no matter how many religious of active voice it contained. Added delegates were very rarely admitted, for example, one delegate for every twelve religious. There has been a greater willingness on the part of the Holy See in recent years to permit such added delegates. However, one of the defects of the house system is that it puts a large and unwieldy number in the general or provincial chapter as the institute increases in size. This difficulty is evidently intensified by the system of added delegates. Furthermore, proportional representation is not demanded. The business of a general chapter is not the interests or the affairs of a particular house or province but only those of the institute as a whole. The same principle is true of the provincial chapter. 3° **New systems.** A fundamental variation of the group system recently approved by the Holy See is as follows. A first list is made of all local superiors and a second of all the subjects with passive voice. The latter are arranged in groups according to horizontal precedence, that is, each group has a proportionate number of older and younger religious. Copies of the two lists are sent to every religious with active voice. Each of these votes for a determined number of local superiors and a determined number of subjects from each group of the second list. Those with the next highest number of votes are the substitutes. Therefore, every such religious votes for all the local superiors and subjects who will

be members of the general or provincial chapter. The system may be further varied by sending out the list of superiors first and including in the second list all local superiors not elected in the first election. The following is an example of another new system, which has been approved for at least two institutes by the Holy See. The superiors of all houses of at least twelve religious are members of the general chapter in virtue of their office. The number of delegates from the houses is apparently established by the superior general with the consent of his council. Let us suppose that twenty is the established number. Each religious who has active voice votes for twenty delegates from the entire institute. A graduated value is given to this vote: for example, if Brother Francis is the first name voted for, he receives twenty points; Brother Robert, the last name on the same ballot, receives one point. Or the relative value can be computed as one and one-twentieth. The votes are necessarily sent in to the general council, and thus a relative majority decides the elections. Those with the next highest number of votes are the substitutes. One objection to this system is the complicated computation of the votes. Some have objected also to the fact that the local superiors are members of the chapter in virtue of their office and to the power of varying the number of delegates from the houses. Another institute proposed the same system to the Holy See; but the number of delegates, twenty, was fixed by the constitutions, no local superior was a member of the chapter in virtue of his office, the delegates could be either local superiors or subjects, and the same value was given to a vote for a religious no matter in what place his name was found on the individual ballot. The Holy See approved this proposed text with two exceptions, the number of delegates was reduced to fifteen, and the local superiors of houses of at least twenty subjects were made *ex officio* members of the general chapter. (d) Preliminary sessions. Some recent constitutions, as also several approved in the past, command the superior general to give the general chapter a

copy also of the last quinquennial report to the Holy See. (e) **Postulation of superior general.** The Holy See admitted the postulation of a mother general for a third successive six-year term but expressly excluded further postulation of the same religious. (f) **Election of the general officials.** 1° **Election or appointment of the secretary general and bursar general.** In a fairly recent communication to one institute, the Sacred Congregation stated that these two officials should be ex officio members of the general chapter because of their general knowledge of the institute. The validity of this reason is evident. It could be well applied to some other offices, for example, the general supervisor of schools and studies. If elected, these two officials uniformly have such membership. The Holy See, also in recent years, has sometimes approved the appointment of either or both of these officials by the superior general with the consent of his council, in some cases with and in others without ex officio membership in the general chapter. I personally doubt that a general chapter is a good judge of the specialized abilities demanded by these offices.³² It seems to me that the preferable policy is to appoint both of these officials with ex officio membership in the general chapter. 2° **Incompatible offices.** In the former practice of the Holy See, one of the general councilors, except the first, could be elected also as secretary general; but the bursar general could not be a general councilor. Constitutions that contain this provision must evidently be observed. In constitutions more recently approved, the Sacred Congregation permits any of the councilors except the first to be also either secretary or bursar general. One institute received an indult permitting the first councilor, or assistant general, to be also bursar general, provided that no inefficiency resulted to the first office. (g) **Chapter of affairs.** 1° **Committees.** An article of the following type is more efficient than the one usually found in constitutions: "At least two weeks before the opening of the chapter,

³² *Ibid.*, 10-1951-190-91.

a committee of three or more chapter delegates, appointed by the mother general in consultation with her council, shall examine and prepare for the chapter all the matters submitted by the houses for which the decision of the chapter is necessary. This committee shall classify all questions submitted and present them to the general chapter for action." 2° **Public voting.** The general norm of public rather than secret voting in this chapter is also more efficient and is contained in some recent constitutions, for example, "The business of the chapter will be settled by the majority of votes, by secret ballot if the majority of the chapter requests it." 3° **Duration of ordinances of general chapter.** The following norm of a set of constitutions recently approved is more reasonable than the one commonly found in constitutions: "The decisions and enactments of the general chapter remain in effect permanently unless amended or rescinded by subsequent chapters." 4° **Duration of ordinances of a superior.** At least two recent sets of constitutions state: "Every order given by a superior ceases to bind on the expiration of his term of office." This should have been qualified. As Van Hove well states: "Many ordinances enacted from dominative power continue to exist on the cessation from office of the superior who established them, because they are implicitly renewed by his successor, who is presumed to intend that the customary order in a community continue to be observed until he changes it."³³

16. **The superior general. The quinquennial report.** The only article in this chapter of the constitutions that needs comment is that on the quinquennial report to the Holy See. Every religious institute is now obliged to make this report, for example, independent monasteries, independent houses, and diocesan congregations of men and women are also held to the report.³⁴ The following comments were found in the replies of the Sacred Congregation to several reports. Whenever a

³³ Van Hove, *De Legibus Ecclesiasticis*, I, n. 359, note 4; cf. Jone, *Commentarium in Codicem Iuris Canonici*, I, 46.

³⁴ REVIEW FOR RELIGIOUS, 15-1956-156-57.

pontifical document is mentioned, its date and protocol number should be given, for example, March 19, 1955, Prot. N. 6097/54. Each house should have a book of chronicles in which the principal events of the house are recorded and should also have its own files and archives. The acts of the general chapter, that is, the elections made and the ordinances enacted, not the minutes, should be sent to the Sacred Congregation by pontifical institutes. The following question also caused difficulty: "How do superiors see to it that the decrees of the Holy See which concern religious be known and observed by their own subjects?" This obligation is incumbent on all superiors by the prescription of canon 509, § 1. The Sacred Congregation was dissatisfied with many replies to this question. It seems to me that the answer was easy with regard to knowledge, i. e., all houses subscribe to the *REVIEW FOR RELIGIOUS*, in which such documents are explained, and all houses have the following work, in which the text of such documents is given in English, Bouscaren, *Canon Law Digest*, I-IV (The Bruce Publishing Company, Milwaukee). Circular letters of higher superiors should call the attention of their subjects to such documents and insist on their observance. Their enforcement should also be part of the ordinary government of all superiors, should be included in the reports of lower to higher superiors, and be investigated and insisted on in the canonical visitations of higher superiors.

Since the Sacred Congregation insists even on local archives, it seems to me that a religious institute should always be given the original rescript from the Holy See that concerns it or at least a photographic copy of such a rescript, and not a mere summary in English of the contents of the rescript. The names of the prefects and officials of the Roman congregations who sign rescripts are often most inaccurately stated and translated into English by lay religious. This is true of the name, the title, and the office. These mistakes are frequently quite public, for example, on the documents appended to the constitutions. Those who transmit rescripts should translate these

names into English for lay religious. An indecipherable signature can usually be determined by consulting the *Annuario Pontificio*. It would help if the signature were fully typed out on the original document below the written signature.

17. **The general council.** (a) **Superior alone governs.** Many constitutions, old and new, contain an article of the following tenor: "The congregation shall be governed by a superior general and four councilors." This is an error. The superior alone governs an institute, a province, or a house. The councilors are not associates in authority but advisers. Therefore, such an article should be more accurately phrased, as in the following recently approved constitutions: "Although the superior general must ask the opinion of the general council in matters of greater importance and must sometimes secure its consent, nevertheless, she issues all ordinances in her own name because she alone possesses the right to govern the congregation." (b) **List of what a superior may do without the advice or consent of his council.** Several constitutions, even some recently approved, contain such a list. This seems to me to be entirely superfluous. It is immediately evident that a superior has the right to govern completely unassisted except for the matters reserved by canon law or the constitutions to higher authorities or that from the same sources demand the consent or advice of his council.

18. **The secretary general.** Many constitutions keep repeating, especially of the secretary, secondly of the bursar, and lastly of the novice master, that he has no right to vote in a general or provincial council unless he is also a councilor. Isn't this evident? Are we very likely to affirm that anyone has the rights of an office that he does not possess?

19. **The bursar general.** Even recent constitutions continue to speak of a safe locked by three different keys in generalates, provincialates, and local houses. One of these keys is to be kept by the superior, the second by the assistant, the third by the bursar. All three must therefore be present to open the

safe. How efficient is such a safe? How possible is it even to buy such a safe? Religious institutes continue also to put determined sums in their constitutions, for example, the amount in extraordinary expenses for which recourse is necessary to the superior general. The changing of such an amount is a change of the constitutions and will demand the permission of the Holy See for a pontifical institute and that of all the ordinaries in whose dioceses the institute has houses in the case of a diocesan congregation. It would be sufficient and more practical to say, "according to the norms established by the general chapter." Such amounts may then be changed by any subsequent chapter. A recent set of constitutions enacts: "In the houses entrusted with parish schools or other establishments which are responsible to ecclesiastical or lay administrations and where the sisters receive a fixed salary, the funds shall be kept and administered as indicated in article . . . , except that any surplus shall be paid annually into the provincial fund." This matter was explained in the *REVIEW FOR RELIGIOUS*, 14-1955-329. The article on alienation no longer contains the 30,000 francs or lire, or \$6,000, of canon 534, § 1 but is phrased, "of a value that exceeds the sum established by the Holy See."

20. **Local houses and superiors.** A recent set of constitutions states: "Though the sisters ought to be desirous of embracing all human misery and of drawing the whole world to the service of God, nevertheless, the congregation shall not establish new houses if, in those already existing, there is not a sufficient number of sisters to insure that not only the works of mercy can be carried out adequately but also that religious observance can flourish." The last clause might well have been amended to: that religious observance and a normal human life can flourish. This very practical matter was commented on in the *REVIEW FOR RELIGIOUS*, 17-1958-121-22. Canon 516, § 1 demands that councilors be had in every formal house and favors or recommends councilors also in smaller houses. In several replies to quinquennial reports, the Sacred Congregation insisted on

the appointment of local councilors and that local council meetings be held with the frequency commanded by the constitutions. Insistence was also placed on the law that a local superior should not be the local bursar except in a case of necessity (c. 516, § 3). A recent set of constitutions makes the practical and necessary observation that everything said about local superiors applies also to the local superior of the mother house. The presence of a higher superior does not diminish the authority nor lessen the duties of this local superior. One order of nuns and two congregations of sisters have indults that dispense them from the law of canon 1306, § 2, that is, that purificators, palls, and corporals used in the sacrifice of the Mass must be first washed by a cleric in major orders.³⁵

21. **The constitutions.** The only thing noteworthy under this chapter in the present practice of the Holy See is a frequent addition to the norm on the obligation of the constitutions. It has always been evident that a divine or ecclesiastical law repeated in the constitutions retains the obligation it has in itself, that is, it obliges under sin according to the matter. The same obligation is equally evident of any action that falls under the vows. It has been the universal practice to declare that the other articles of the constitutions did not immediately oblige under sin but under the penalty imposed for their infraction. It was also universally stated that sin was committed in the violation of such articles by a sinful motive or by a violation that caused scandal. The following qualification is now frequently appended to the norm for these other articles: "The articles concerning government and the fundamental norms that determine the necessary functions or the duties and offices by which government is exercised, as also the articles that enact and consecrate the nature, spirit, and special purpose of the congregation oblige immediately in conscience according to the matter." This qualification is evidently taken verbatim from

³⁵ *Ibid.*, 15-1956-101.

Muzzarelli, *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, I, 540. It does not seem to me to be too clear nor too precise. It should be added here that a considerable number of both pontifical and diocesan congregations have made a general revision of their constitutions in recent years.

A Life Table for Religious Priests 1953-1957

Francis C. Madigan, S.J.

THE JANUARY 1955 REVIEW FOR RELIGIOUS carried an article by Sister Josephina, C.S.J., on the average age at death of sisters in two communities of religious women, presumably of her own congregation.¹ In view of the interest of religious, and particularly of religious superiors, in Sister Josephina's statistics, the writer believes that readers of the REVIEW will be equally interested in a life table setting forth the mortality experience of a large community of religious priests² whose headquarters are located in New York City and whose principal field of operations embraces New York State and northeastern New Jersey.³

Some comments on life tables and their use are in order. First of all, they are based not on death records only, but on the proportion of deceased members to living members for each age group and calendar year studied. The present table gives average figures for the calendar years 1953-1957.

Secondly, life tables are an accurate barometer of health conditions prevailing in the particular group to which they relate. They permit direct and unbiased comparisons of the mortality of this group with that of other groups through the mortality rates and expectations of life developed in the tables.

Superiors of similar groups of priests should find these mortality rates and expectations of life helpful in coming to decisions about the number of men that must be prepared to keep certain lines of work adequately staffed. The table will also prove useful in determining whether health conditions in

¹ Sister Josephina, C.S.J., "Longevity of Religious Women," *Review for Religious*, XIV, 1 (January, 1955), 29-30.

² Priest was defined for the purpose of the study to mean both ordained priests, and religious seminarians ("scholastics") studying for the priesthood.

³ There were 1247 priests in this community on June 30, 1955, which was the midpoint of the study. The main work engaged in by the members is education.

their community are satisfactory both in general and in regard to any particular age group. Some time ago through the use of such a table the superiors of a certain religious community found that the number of deaths yearly experienced in their scholasticate was entirely out of line with expectations, and upon investigation they found that certain health measures relating to diet and housing were being overlooked. Correction of the situation resulted in an immediate lowering of the death rates for the affected age groups.

The table may also be of assistance to superiors in another way. Of late a number of communities have been considering or have actually bought group insurance for their members. The mortality rates and expectations of life in the table should prove helpful both to these communities and to insurance companies in determining what is a fair premium.

The use of the table is simple. In the leftmost column one finds the age in which he is interested. Following this age across its row, he comes first to the mortality rates. These are given for both five-year and one-year periods, and for the five-year periods, in terms of both observed and graduated rates. The **observed** rates are placed next to the age beginning the precise period to which they refer, as are the one-year graduated rates. The graduated five-year rates are placed in parentheses two lines below the observed rates and refer to precisely the same period of time as the observed rates. These mortality rates are probabilities of dying during the period specified for those priests who were alive on the birthday marking the beginning of the period.

In using the table to compare the probabilities of dying at any particular ages, it is better to use the **graduated** rather than the **observed** rates. This is because the latter rates contain fluctuations from age to age due to chance variation, whereas the former represent, as closely as can be determined by study, the general law of mortality which seems to underlie the observed fluctuations of a particular set of rates. A priori we would expect mortality to follow a smoothly rising curve

with the advance of age, and graduation is based on this expectation, while at the same time it attempts to keep very close to the original rates observed at each age.

For example, if the age-specific mortality rates observed during the period 1953-1957 should continue in effect, we would expect an average of 5.5 priests to die (on the basis of the graduated rates) before their fortieth birthday, out of every thousand priests alive on their thirty-fifth birthday. However, in the general public we would expect thirteen out of every thousand to die during the same period.⁴ During the one-year period from their thirty-fifth to their thirty-sixth birthday, we would expect only one priest to die out of every thousand. The reference, of course, is only to priests of the community studied.

How might a superior compare the experience of his own community with that of the priests described? He could do this by relating the number of deaths at any particular age in a calendar year to the number of persons in his community who had been of that precise age on their last birthday. Dividing the former by the latter would give the one-year probability of dying. Similarly, he could find the five-year probabilities of dying by relating members who had died within a specific five-year age bracket in the calendar year to the number of members of his community who were between these ages at the start of the year. Rough approximations could be used if only a general picture of the mortality rates of the community is desired, while more careful methods might be employed to investigate the records of age-groups which seem to have unusually high mortality.

Of course, unusually high mortality rates for a particular age-group may represent simply fluctuations due to chance. Accordingly, it is well to combine the results of the observation of several calendar years, as these average rates will show fewer extremes due to mere sampling variation. It would not be

⁴ The comparison is not perfect since the rates of the general public are for 1954, rather than 1955 which is the mid-year of the period studied for priests. However, it is close enough to make differences inconsequential.

wise, however, to average more than ten years' experience because of the change in medical techniques that takes place over that length of time. These affect the death rates.

The column next after the white male mortality rates (the fifth column) shows the number of priests who survive to each quinquennial birthday out of 100,000 priests alive on their fifteenth birthday. By mentally shifting the decimal point, this can be converted into the number left alive out of 100. (Multiplying by the proper multiple would give the number left alive out of 200, 300, 400, and similar numbers.) This column might prove helpful to superiors in endeavoring to forecast the size of a certain age group some years from the present. For example, one might get some idea from it of the number of priests ordained today who would be expected to be still alive in twenty or thirty years, if we assume that these priests are roughly of the same age. The following column (sixth), which gives the number of priests dying in each successive five-year interval out of the original group of 100,000, might also prove helpful in this connection.

The seventh column will probably not be particularly useful to superiors or other interested religious. It is included because of its relation to the following column. This seventh column presents the remaining total number of years of life to be lived by the surviving members of the original 100,000 priests up to the time when the last survivor dies.

The last column presents probably the most useful set of figures in the table. These expectations of life are found by dividing the total number of years to be lived (column 7) by the number of persons surviving to start the period (column 5) at any particular age. The first expectation, at age 15, sums up the entire mortality and longevity experience of the whole cohort of 100,000 priests, and is directly comparable to the experience of other groups of persons at age 15. Expectations of life at succeeding years sum up the entire experience from that age onward to the death of the last member.

The expectation of life is the average remaining number of years to be lived by priests surviving to some particular specified age. For example, priests studied in this table had at 30 years of age an average remaining lifetime of 38.5 years while white males of the general public had only 36.4 years of life remaining.

Care must be observed, however, in drawing conclusions from column eight. Because one has noted that the average lifetime of priests is greater than that of white males of the general population, he should not conclude that the oldest ages reached by individual priests necessarily exceed those of the most long-lived members of the general population. As a matter of fact, the opposite is true because of the greater numbers in the general population and the greater resultant probability of extreme cases. The difference in average length of life is principally due to the fact that a larger number of the general population die before reaching old age. For this reason one will notice that the expectations of life at ages above 60 do not differ as much as do the expectations at the younger years.

A second caveat refers to the fact that the mortality rates and the expectations of life refer to **statistical averages**. We cannot be sure of any particular person or persons that their lives will be as long or short as the mathematical averages. For example, the expectation of life of priests aged 30 is 43.5 additional years of life. However, any particular priest might be killed tomorrow in an automobile accident, or on the other hand he might live considerably beyond the average expectation of life. The same is true of any small group of priests, where sampling variations due to health or accident might be very large. In addition, one should bear in mind that as time goes on, health conditions continually improve. At least this has been the experience of the past hundred years. Thus one would expect that in 1958 a priest's expectation of life would be slightly better for any particular age than it was between 1953 and 1957, and that his chances of dying during any one-year or five-year interval would be correspondingly less.

Table 1. Life Table of Large Community of Religious Priests with Headquarters in Northeastern United States, for the Period 1953-1957, with Mortality Rates For Five-Year and One-Year Periods and Expectation of Life by Single Years of Age, Compared for Five-Year Age Groups with United States White Males, 1954.

Age Interval	5-Year Observed ^a	Mortality Rates 1-Year Graduated	5-Year U.S. Male	Priest Survivors Beginning Each Five-Year Interval	Priests Dying During Each Five-Year Interval	Total Years Lived by Priests at Ages x and Above	Expectation of Life Priests U.S. Male
15-16	.00000	.00068 ^d	.00610 ^b	100,000	0	5,797,816	57.98 55.0
16-17		.00068					56.98
17-18	(.00339) ^c	.00068					55.98
18-19		.00068					54.98
19-20		.00068					53.98
20-21	.00549	.00068	.00890	100,000	549	5,297,816	52.98 50.3
21-22		.00069					52.04
22-23	(.00349)	.00070					51.09
23-24		.00070					50.15
24-25		.00071					49.20
25-26	.00578	.00073	.00800	99,451	575	4,799,069	48.26 45.7
26-27		.00074					47.31
27-28	(.00379)	.00076					46.36
28-29		.00077					45.42
29-30		.00079					44.47
30-31	.00000	.00082	.00900	98,876	0	4,303,365	43.52 41.1
31-32		.00085					42.52
32-33	(.00439)	.00088					41.52
33-34		.00091					40.52
34-35		.00094					39.52
35-36	.00628	.00099	.01300	98,876	621	3,808,975	38.52 36.4
36-37		.00106					37.57
37-38	(.00549)	.00111					36.61
38-39		.00115					35.66
39-40		.00118					34.70
40-41	.00683	.00125	.02080	98,255	671	3,316,009	33.75 31.8
41-42		.00136					32.79
42-43	(.00757)	.00149					31.83
43-44		.00166					30.88
44-45		.00186					29.92
45-46	.03874	.00214 ^d	.03530 ^b	97,584	3,780	2,825,753	28.96 27.5
46-47		.00248					28.17
47-48	(.01490) ^c	.00290					27.38
48-49		.00342					26.60
49-50		.00404					25.81
50-51	.03177	.00484	.05600	93,804	2,980	2,346,801	25.02 23.4
51-52		.00566					24.17
52-53	(.03333)	.00661					23.32
53-54		.00773					22.46
54-55		.00899					21.61

Age Interval	5-Year Observed ^a	Mortality Rates 1-Year Graduated	5-Year U.S. Male	Priest Survivors Beginning Each Five-Year Interval	Priests Dying During Each Five-Year Interval	Total Years Lived by Priests at Ages x and Above	Expectation of Life Priests U.S. Male
55-56	.02900	.01058	.08380	90,824	2,634	1,885,471	20.76 19.6
56-57		.01231					19.87
57-58	(.06765)	.01374					18.97
58-59		.01545					18.08
59-60		.01727					17.18
60-61	.09036	.01960	.12700	88,190	7,969	1,436,896	16.29 16.2
61-62		.02205					15.54
62-63	(.11805)	.02450					14.82
63-64		.02750					14.08
64-65		.03051					13.35
65-66	.28666	.03586	.18570	80,221	22,996	1,011,626	12.61 13.1
66-67		.03795					12.42
67-68	(.19084)	.04125					12.23
68-69		.04452					12.05
69-70		.04795					11.86
70-71	.13382	.05225	.24920	57,225	7,658	668,076	11.67 10.5
71-72		.05650					10.95
72-73	(.27310)	.06150					10.24
73-74		.06685					9.52
74-75		.07150					8.81
75-76	.45904	.07650	.35440	49,567	22,753	401,147	8.09 8.2
76-77		.08200					8.04
77-78	(.35495)	.08500					7.98
78-79		.08750					7.93
79-80		.08870					7.87
80-81	.36387	.09051 ^d	.48470	26,814	9,757	209,757	7.82 6.3
81-82		.09149					7.46
82-83	(.38689) ^e	.09311					7.12
83-84		.09452					6.76
84-85		.09642					6.41
85-86	.39950	.10116	—	17,057	6,814	103,400	6.06 5.1
86-87		.10653					
87-88	(.45904)	.11340					
88-89		.12299					
89-90		.13367					
90 and Above	1.00000 ^e		1.0000 ^e	10,243 ^e	10,243 ^e		

^a The life table is based on the observed rates. These rates are for five-year periods.

^b The mortality rates for U. S. males, 1954, are for five-year periods. In the source they are given only to four places. A zero was added to each to assist the eye in comparisons.

^c The rates given in parentheses are five-year, graduated rates for priests. They are for the same five-year period as the observed rate immediately above them.

^d The one-year graduated rates give the probabilities of dying during the next year, for persons of this exact age.

^e This final interval is not one of five years, but continues till the death of the last survivor.

Source for the life table values of United States white males, 1954: National Office of Vital Statistics, "Abridged Life Tables, United States, 1954," Vital Statistics-Special Reports, National Summaries, 44, 2 (May 15, 1956), 38.

Survey of Roman Documents

R. F. Smith, S.J.

IN THE FOLLOWING survey those documents will be summarized which appeared in *Acta Apostolicae Sedis* through February and March, 1959. All page references throughout the survey will be to the 1959 AAS (v. 51).

Synod and Council

On the Feast of the Conversion of St. Paul, January 25, 1959, His Holiness John XXIII, together with the cardinals present in Rome, participated in the closing of the Church Unity Octave at the Basilica of St. Paul Outside the Walls. After the ceremonies the Vicar of Christ delivered a private but solemn allocution (AAS, pp. 65-69) to the assembled cardinals. After telling them of his awareness of his duties both as Bishop of Rome and as Pastor of the universal Church, the Pontiff remarked that the diocese of Rome needs an increase of energy as well as a coordination of individual and collective efforts, if a more abundant harvest of souls is to be gathered. Moreover, he continued, the entire world has its needs; for though the grace of Christ continues to achieve its victories, still there are many who refuse to believe in Christ, immerse themselves in exclusively earthly pursuits, and under the inspiration of the Prince of Darkness wage active opposition against what is true and good. To meet these needs, the Pope said, there must be revived certain ancient forms of doctrinal affirmation and ecclesiastical discipline which have in the past proved their ability to clarify thought, to increase religious unity, and to reanimate Christian fervor. "Venerable Brothers and beloved Sons! Trembling a little from emotion but nevertheless with a humble resoluteness of purpose, We announce in your presence the name and proposal of a double celebration: that of a diocesan synod for the City and that of an ecumenical Council for the universal Church." After mentioning briefly that among other results of these two endeavors, there would be effected the hoped for revision of canon law, the Pontiff concluded his allocution by recommending his two proposals to the care of the Blessed Virgin and the saints of heaven.

Previously on the same day and during the Solemn Mass that closed the Unity Octave, His Holiness had delivered a homily (AAS, pp. 70-74) in which he emphasized that the Church's linking of St. Paul with St. Peter should be a symbol of the unity of the bishops,

successors of the apostles, and of the faithful with the successor of St. Peter. It is from this unity, he concluded, that there will flow to the world the liberty and peace it desires.

Closing of the Lourdes Centenary

On February 15, 1959 (AAS, pp. 135-39), the Holy Father delivered an allocution in the Basilica of St. Mary Major to mark the end of the Lourdes centenary for the city of Rome. After reminding the Romans that the adoration of Christ is always the center of every form of devotion to Mary, His Holiness once more recalled to his listeners the permanent message of Lourdes: confident prayer of petition, exercise of penance, and solid piety manifested in the form of pilgrimages.

These pilgrimages, he continued, whether to Lourdes or to the thousands of other shrines of our Lady, are not to be regarded as pleasure trips nor as the satisfying of some vague religious feeling; rather they should recall the eternal truths of life and purify the soul so as to better fit it to appreciate the eucharistic banquet. In our prayer of petition, he went on, we need not fear to ask for temporal gifts; but our requests should not begin or end with these, for the goals of our life and the means thereto far exceed such things. Finally, he pointed out, because of the threefold concupiscence to be found in man, human beings need discipline and penance; accordingly there can be no Christian without the exercise of penance. The Holy Father concluded the entire allocution by lamenting the moral disorders that are multiplying at the present time and urged the faithful to petition heaven that good sense may return, that the faith may revive, and that perseverance never grow slack.

Three days later on February 18, 1959 (AAS, pp. 144-48), the Pontiff sent a radio message to Lourdes and to the entire world for the conclusion of the centenary year, considering in it the message to be found in the life of St. Bernadette. Bernadette, he said, once more proves the statement of St. Paul (1 Cor 1:27-28) that God chooses the weak things of this world to confound the strong. Our generation, he continued, has made admirable scientific progress, and humanity has been seized with a sense of pride at the possibilities now opening to the power of man. But, he added, St. Bernadette recalls to us our need for humility and prayer and reminds us that from Lourdes there comes a call to penance and to charity, a call to detach ourselves from riches and to teach us to share with those poorer than ourselves.

Later during the same day (AAS, pp. 140-43) the Pope delivered an allocution to a group of Frenchmen in the Church of St. Louis, King of France. He recalled the long and noble history of Catholicism in France, noting that that history had culminated in the appearances of

Mary at Lourdes. Having remarked that in the plans of Divine Providence each nation has its own special mission, he went on to describe the mission of France in the phrase: The country of France is the country of Mary. He concluded by reminding his listeners that the last previous Pope who bore the name of John was a Frenchman.

Further Documents and Speeches

Under the date of February 6, 1959 (AAS, pp. 129-35), John XXIII sent an epistle to the archbishops, bishops, and other local ordinaries of Italy in commemoration of the twentieth anniversary of the death of Pius XI and thirtieth anniversary of the Lateran Pact. In the epistle John XXIII recalled that in the last months of his life Pius XI had planned a plenary meeting of all the bishops of Italy and had in fact begun the composition of the talk he intended to give at the meeting. Sickness and death prevented the completion of the speech, but the unfinished manuscript furnishes us with sufficient knowledge of the last thoughts of Pius XI.

The first subject Pius XI had chosen to consider was that of the care that bishops should have for their seminaries. He reminded them of the need to watch over their seminaries vigilantly even in little matters; he particularly stressed the necessity of sustaining the rectors of seminaries in their severity in admitting candidates and in later promotions to orders.

The next point in the projected speech was a warning to the bishops that they should not be surprised if their words were often twisted and misinterpreted. (It should be remembered that Pius XI was writing when Fascism was at its height in Italy.) At this point in the manuscript, John XXIII noted, the writing becomes shaky and confused. But there was still enough strength in the dying pontiff to write a paragraph on the tenth anniversary of the Lateran Pact. The paragraph is a moving and eloquent one, the dying Pope addressing the relics of the Princes of the Apostles, calling on them to exult because God has returned to Italy and Italy to God, imploring them to prophesy the perseverance of Italy in the faith, and ending with a desperate plea for peace for the entire world. These, remarked John XXIII in conclusion, were the last recorded thoughts of a great Pope.

On January 18, 1959 (AAS, pp. 74-79), John XXIII delivered an allocution at the Gregorian University to the assembled professors and students, emphasizing how the very name of the institution recalls the glorious memory of Pope Gregory XIII, who during his pontificate from 1572 to 1585 effected the full restoration of Christian discipline in the Church.

On January 30, 1959 (AAS, pp. 80-81), the Pope addressed members of the Christian Union of Business Executives and Managers. He regretfully reminded his audience that the error still persists that industrial production inevitably involves the conflict of divergent interests. Actually, he said, executives, managers, and workers are not irreconcilable antagonists; rather they are cooperators in a common work which requires mutual comprehension and a sincere effort to overcome the temptation to seek only one's own profit.

Under the date of January 17, 1959 (AAS, pp. 149-51), the Vicar of Christ sent a written message to the school children of the United States. His message, the Holy Father wrote, was one of love: God's love for all mankind and man's duty to love God in return and his neighbor for His sake. He urged the children to show their love for children less fortunate than themselves by praying for them and by giving them all possible material aid.

Miscellaneous Matters

In the issues of AAS under consideration there are several documents which concern Catholics of the Byzantine rite. By the apostolic constitution *Singularem huius*, dated May 10, 1958 (AAS, pp. 97-98), an exarchate was erected in Australia for Ruthenians of the Byzantine rite; Sydney was designated as the see of the exarchate. A later decree of the Sacred Congregation of the Oriental Church, dated December 12, 1958 (AAS, pp. 107-108), extended the jurisdiction of the exarchate to Ruthenians living in New Zealand and Oceania. A second decree of the same congregation and under the same date (AAS, p. 108) changed the see of the exarchate from Sydney to Melbourne. Byzantine Rite Catholics of Ukrainian origin living in the United States were the object of the apostolic constitution *Apostolicam hanc*, issued July 10, 1958 (AAS, pp. 156-57). The constitution raised the exarchate of Philadelphia to metropolitan status, while the exarchate of Stamford (Connecticut) was made an eparchate. The two together now form a new ecclesiastical province.

AAS, pp. 112-13 and pp. 163-64, gives the original texts of two prayers composed by John XXIII for the Church of silence and in honor of the Eucharistic Christ. An English translation of the prayers is given elsewhere in this issue. The last document to be considered is a decree of the Sacred Congregation of Rites issued on August 11, 1958 (AAS, pp. 160-62). The decree approves the introduction of the cause of the Servant of God Clara Fey (1815-1894), foundress of the Sisters of the Poor Child Jesus.

Views, News, Previews

FROM JULY 31 to August 7, 1960, there will be held the thirty-seventh World Eucharistic Congress, in Munich, Germany. The first four days of the Congress (Sunday, July 31, to Wednesday, August 3) will consist chiefly in conventions of Catholic organizations and groups, while the last four days (Thursday, August 4, to Sunday, August 7) will emphasize liturgical and devotional services centered around the Mass and the Blessed Sacrament. Catholic associations who intend to hold meetings during 1960 are requested to hold the meetings in Munich during the days of the Eucharistic Congress. Inquiries about the Eucharistic Congress should be directed to the following address: Generalsekretariat des Eucharistischen Weltkongresses, Maxburgstrasse, 2, Munich, Germany.

* * * * *

A community of sisters in New Hampshire has asked that the following communication be printed in the pages of REVIEW FOR RELIGIOUS. "Perhaps some of the religious superiors of sisters in the eastern states would appreciate knowing of an ideal rest and nursing home for sisters desiring complete rest and an opportunity of regaining lost health. As far as we know, it is unique, in that regular medical attendance forms one of the necessary advantages of this quiet and well organized rest home. . . . This home is well furnished and comfortable, but not luxurious — so that sisters would quite naturally feel right at home. Rates and information will be furnished on request from Reverend Mother Superior, St. Margaret's Convent, Rest-a-While Building, Gabriels, New York."

* * * * *

The twentieth annual North American Liturgical Week will be held under the patronage of Most Reverend Leo A. Pursley, Bishop of Fort Wayne, at Notre Dame University, from Sunday afternoon, August 24, to Wednesday evening, August 27. The theme of the Week will be "Active Lay Participation in the Liturgy according to the Instruction of September 3, 1958." A guest of distinction, who has announced his attendance at the Week, will be James Cardinal Lercaro, Archbishop of Bologna. Room accommodations during the Week will be provided at nominal charge. For information regarding such accommodations write to: Father William Leonard, S.J., Boston College, Boston 67, Massachusetts.

* * * * *

It is a pleasure to announce a new magazine which will be of interest to religious. The title of the magazine is *Lasallian Digest*, a quarterly which began publication in Fall, 1958. The quarterly not only provides informative articles concerning the history, spirituality,

and educational philosophy of the Brothers of the Christian Schools; but it also includes general articles that will be of value to all religious engaged in educational work. The address of the magazine is: *Lasallian Digest*, Mont La Salle, Napa, California.

* * * * *

The second World Sodality Congress will be held from August 20 to August 23, 1959, at Seton Hall University, South Orange, New Jersey. All sodalists, directors, and moderators, whether members of federations that are affiliated to the World Federation of Sodalities or not, are invited to send representatives to the Congress. Youth sodalities are requested to send only members who are at least sixteen years of age. The theme of the Congress will be "The Vocation of Sodalists of Our Lady in the Crisis of the World Today." Further information concerning the Congress can be obtained by writing: World Congress of Sodalities of Our Lady, 101 Plane Street, Newark 2, New Jersey.

* * * * *

A special leaflet missal containing the Mass of St. Joseph the Workman and designed especially for use at Labor Day Masses is being published by the Catholic Council on Working Life (21 West Superior Street, Chicago 10, Illinois). The missal will be set in large, easy-to-read type with special drawings of men and women at work in a variety of occupations and professions. The leaflet will be ready for shipment on August 1, 1959. Single copies of the leaflet will cost fifteen cents; reduced prices on quantity orders may be obtained by writing the Council at the address given above.

* * * * *

The Little Brothers of Jesus hope to begin a new quarterly to be called *Jesus Caritas*; the title was a favorite phrase and emblem of Père de Foucauld whose spirituality the Brothers continue and prolong. A French magazine of the same title has been in existence for some time and in the fall of 1958 a trial issue of an independent but similar English magazine under the same title was issued. The theme of the first issue was "The Gift of Friendship." The new magazine promises to enrich English spiritual reading, since it will mediate the spirituality of the famed Père de Foucauld. Persons interested in the magazine should contact: Brother Roger, 24 Autumn Grove, Leeds 6, England.

* * * * *

Marquette University, 1131 West Wisconsin Avenue, Milwaukee 3, Wisconsin, announces an Everett Curriculum Workshop which will grant three semester hours of graduate credit in education. The Workshop, under the direction of Sister Elizabeth Ann, I.H.M., of Immaculate Heart College, Los Angeles, will explore the application of the Everett Report on Sister Formation to the needs of communities of sisters.

It has been designed specifically for directresses of study and for the administration and faculty of juniorates and scholasticates (college level) of sisterhoods. The Workshop has been scheduled for the mornings and afternoons of August 6 to August 26, 1959. It is open only to sisters; the fee is \$36. Inquiries concerning the Workshop should be directed to Dean John O. Riedl of the Graduate School of the University.

Questions and Answers

[The following answers are given by Father Joseph F. Gallen, S.J., professor of canon law at Woodstock College, Woodstock, Maryland.]

—20—

The constitutions of our pontifical congregation, approved recently, state three times that a religious who is legitimately dismissed is by that fact freed of all her religious vows. This statement is found after the articles on the dismissal of a professed of temporary vows, those on the dismissal of a professed of perpetual vows, and finally after the article on the automatic dismissal of canon 646. I thought that repetition was to be avoided in constitutions. Wouldn't it be much simpler and less confusing to state once that a sister professed of perpetual or temporary vows who has been legitimately dismissed is by that very fact freed of all her religious vows?

The Code of Canon Law itself, in virtue of canon 648, frees a professed of temporary vows, as soon as the dismissal is effective, from all the vows of his religious profession. The code itself (c. 669, § 1) does not free a religious of perpetual vows from the vows of religious profession by the very fact of his dismissal. Such a liberation may be effected by a provision of the particular constitutions, and constitutions approved in more recent years usually contain this provision. (REVIEW FOR RELIGIOUS, September, 1957, 275, 282, 288) The evident reason therefore for the threefold statement is that the Sacred Congregation is opposed to the admixture of canonical with non-canonical matter in the one sentence.

However, excessive repetition is to be avoided in the constitutions, and the present repetition is especially unfortunate because it occurs within the same chapter of the constitutions. In one official document, the Statutes for Extern Sisters of Monasteries of Nuns, n. 121, the Sacred Congregation of Religious itself stated this effect in the one article: "A sister legitimately dismissed according to the norm of the preceding articles is by that very fact freed of all her religious vows, whether temporary or perpetual." The Sacred Congregation of the Propagation of the Faith follows exactly the same principle in its typical constitutions for diocesan missionary congregations, n. 128.

—21—

Our pontifical constitutions state: "The written declaration of the profession, whether temporary or perpetual, signed by the professed sister, by the mother general or her delegate, in whose presence the profession was made, and by two other sisters as witnesses, must be preserved in the archives of the congregation." (Cf. c. 576, § 2.) What is the meaning of the phrase "in whose presence the profession was made"? If it means the one who received the profession, why doesn't it simply state this?

The wording of your article in this respect is that of the canon. It does mean the one who received the profession, and it would have been much better if the canon had simply stated this. This meaning is clear from the nature of the act of profession, since canon law itself demands the presence only of the one professing and the one receiving the profession. Furthermore, the rest of the canon, evidently referring to the same person, speaks explicitly of the superior who receives the profession. The unwillingness to repeat a word, phrase, or clause in the same context is a frequent cause of ambiguity in canon law. We do not change the wording of the canons, even when one finds an evidently better and more accurate wording. The Sacred Congregation of Religious itself changed the wording in the Statutes for Extern Sisters of Monasteries of Nuns, n. 48, to "who received the profession or renovation."

—22—

You advocate fewer trifling permissions. So do I. What about monthly permissions? We first assemble for this purpose. Each sister then kneels individually before the superior and says, "Please, may I ask my permissions?" Isn't it sufficient to ask permissions? Why must I ask to ask them? She then asks the permissions. "Please, may I rise, dress, wash, say my prayers, perform my community exercises, go to different parts of the house, do my charge, prepare my work, use books, borrow and lend, give away and keep small articles, and bathe when necessary? Please, may I have these permissions?" Don't I already have at least implicit permission for things I am directed or commanded to do, e. g., to rise, perform community exercises, do my charge, and to read at least the books necessary for my work? How can I go to the chapel without washing and dressing? If I have permission to wash, doesn't that include all of me? Why do I need permission to bathe? This ritual consumes from ten to forty minutes. Is it necessary or profitable, especially when we cannot keep up with our duties? We are told that it is an occasion for increasing merit, but it seems

to me to be a very dumb one. Aren't there sensible ways of arriving at perfection? This thing of becoming a fool for the sake of Christ can be taken too literally.

Impatience has sharpened the style of the questioner and, I hope, has exaggerated the content of her question; but this is not a sufficient reason for denying her a hearing. A monthly renewal of such things as dispensations from any of the duties of common life is reasonable. It would also be reasonable to have a less frequent renewal. I have never been able to see the profit of the formalistic monthly permissions, of which the present case is a sufficiently good example. As the questioner says, she already has at least implicit permission for many of the things she is requesting in these monthly permissions. Such monthly permissions are, in my judgment, an unnecessary, unprofitable, and formalistic detail. A woman's ability to handle details is a valuable talent, but in the religious life she often perverts it and grinds the spiritual life into a smothering dust of details. I believe it is a sound spiritual maxim that artificiality in spiritual matters is an infallible sign of error. Why should we need artificiality to follow perfectly the most reasonable and most highly integrated person who has ever existed, Jesus Christ? It is not possible nor does obedience demand that we have the expressed will of a superior for every action. If the motive of our action is the vow of obedience (and it is presumed to be such), any action in conformity with the Rule, the constitutions, customs, usages, and the tacit or presumed will of the superior has the merit of the vow. "In many cases, especially of sisters, one finds a manner of governing, a way of conceiving discipline and obedience that reduces the life and religious observance to an arid and oppressive formalism, a negation and death of the religious life itself and of zeal." Rev. J. Alberione, S.S.P., *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, I, 270.

—23—

When is a vote uncertain and consequently invalid (c. 169, § 1, 2°)?

A vote is certain when the person voted for can be known without any fear of error from the vote itself. A vote for Brother Francis is invalid if there are two or more religious of that name. It cannot be argued that the elector intended to vote for the elder Brother Francis, who will very likely be elected, rather than for the younger Brother Francis, for whom it is very improbable that anyone would vote. The vote itself must be certain. The family name or other identification must be included when there is more than one religious of the same name. It is the almost universal custom always to append the family to the religious name. The vote is also uncertain when the writing cannot be deciphered or the sense understood.

—24—

Our monastery of nuns recently resumed solemn vows. Was I, the superioress, obliged to inform the pastor of the parish of baptism of each of these nuns that she had made profession of solemn vows?

Yes. Canon 576, § 2, prescribes: "... and moreover, in the case of solemn profession, the superior who received the profession shall inform the pastor of the place of baptism of the solemn profession, in conformity with the norm of canon 470, § 2." The latter canon reads: "In the register of baptisms there shall be noted also the record of the baptized person's confirmation, marriage (unless it was a marriage of conscience, as stated in canon 1107), reception of subdiaconate, or solemn profession; and these facts are always to be included in baptismal certificates." Canon 576, § 2, should be and usually is included in the constitutions of nuns. The evident reason for the obligation is that solemn religious profession is a diriment impediment to marriage. Therefore, the notification of the solemn profession of any religious is to be sent to the pastor of the parish of baptism. According to the canon, this duty falls on the superior who received the solemn profession; but he or she may do it through another. In fact, the notification is the duty of the superioress of the monastery, even if she did not receive the profession; and this is the usual wording of the constitutions. The notification should contain the full secular and religious name, the place and date of the solemn profession, the full names of the father and mother of the religious, and at least the approximate date of the baptism. Complete and accurate data for the notification can be obtained from the baptismal certificate, if this is in the files of the house where solemn profession was made.

—25—

Our general motherhouse is in France. Our constitutions underwent a general revision. Is an *imprimatur* required in France for the printing of the constitutions in French? Is another *imprimatur* necessary for the English translation of these constitutions from the French?

The answer to both questions is yes. Prudence demands that any translation of the constitutions, also and especially of the original approved text, be submitted to the examination of a priest conversant with the canonical terms on religious. If this is not done, awkwardness, inaccuracy, and errors of translation are very likely. Canon law commands previous censorship by a local ordinary for determined works but only if they are *published* (c. 1384). Publication means that the work is made available to the general public. Therefore, works that are destined solely for the members of a religious institute are not published;

and there is no obligation of submitting them to the previous censorship of a local ordinary. However, it is the common practice of lay institutes to submit the constitutions to this censorship of the local ordinary. According to this practice, there should be an *imprimatur* for the constitutions in French and another for the English translation, because canon 1392, § 1, requires another censorship for a translation.

The granting of an *imprimatur* appertains to the proper local ordinary of the author, the ordinary of the place of publication, or the ordinary of the place of printing (c. 1385, § 2). A compiler or translator is included under the term of author. Strictly speaking, the author or legislator of constitutions of lay institutes is the Holy See or the local ordinaries; the official compiler is the general chapter. Constitutions are translated and distributed (published) under the authority and direction of a higher superior. Therefore, the *imprimatur* for these constitutions may be requested from the ordinary of the place of the general chapter, of the residence of the higher superior, or of the place of printing. In fact it is practically always given by the ordinary of the residence of the higher superior.

—26—

Brother X, professed of solemn vows, was a lay brother in our order. He became an apostate from religion. Both his local and immediate higher superior were earnestly striving to persuade him to return to the order. We learned later that he had met a woman, a Catholic and previously unmarried, two weeks after he left his religious house. A week later he got a priest to marry himself and this woman. He concealed the fact of his solemn vows. The constitutions of our order explicitly state that a professed of solemn vows who is legitimately dismissed is by that very fact freed of his solemn vows. Was the marriage of Brother X and this woman valid?

If Brother X had been a religious cleric in sacred orders (subdiaconate, diaconate, priesthood) or if a legitimate dismissal, in virtue of the law of the constitutions, did not free him from his solemn vows, his marriage would have been certainly and evidently invalid by reason of the diriment impediment of sacred orders (c. 1072), or solemn religious profession (c. 1073), or both. Therefore, the case of a solemnly professed described above is possible also with regard to a nun or a religious man destined for the priesthood but not yet in sacred orders.

The automatic dismissal of canon 646 is a legitimate dismissal, since this canon explicitly states it to be such and it is effected according to law and by law. This dismissal therefore produces the effects of a legitimate dismissal. The code itself (c. 669, § 1) does not free a dismissed religious of perpetual vows, whether solemn or simple, from the vows

of religious profession by the very fact of the dismissal; but such a liberation, as in the present case, may be effected by the constitutions. We presuppose that the only possible source of invalidity in this case is the solemn religious profession. If, prior to the Catholic celebration of marriage, this religious had publicly apostatized from the Catholic faith, or had run away with a woman, or had attempted marriage outside the Church, he would have been immediately and automatically dismissed in virtue of canon 646. His own constitutions would have freed him in the same instant from all his solemn vows. Since the diriment impediment to marriage is attached to his solemn vow of chastity, which would have ceased to exist, his former solemn profession would in no way have interfered with the validity of a later Catholic celebration of marriage nor would the impediment in question have had to be dispensed. It would simply have ceased to exist.

No such previous crime occurred in the present case. Brother X did not even know the woman until two weeks after he had left the religious house. Canon 646 automatically dismisses any religious who attempts or contracts marriage. It is therefore certain that Brother X was automatically dismissed by canon 646 and freed of his solemn vows, and consequently of the diriment impediment, by the constitutions at the moment that he and the woman gave the marriage consent. Therefore, the precise question is: does a simultaneous freedom from a diriment impediment suffice or is a freedom previous in time necessary for the validity of marriage?

I believe that a simultaneous freedom suffices and that the marriage was valid. Canon law does not solve this individual case nor does it explicitly state any general principle on the matter. The case should therefore be decided from analogy (c. 20). There are at least two analogous cases in the code, and it can also be maintained that these cases implicitly affirm the general principle of the sufficiency of simultaneous freedom. Canon 1126 states that the bond of a former marriage contracted in infidelity is dissolved by the Pauline Privilege only when the converted party actually contracts a new and valid marriage. Therefore, in the Pauline Privilege the simultaneous freedom from the diriment impediment of a valid and still existing marriage suffices for the valid contracting of marriage. By the prescription of ecclesiastical law, a marriage is invalid if one of the parties is free and believes the other party to be free when in fact the latter is a slave in the strict sense of this term (c. 1083, § 2, 2°). The common interpretation of this canon is that the marriage is valid if the slave obtains freedom by marriage. Therefore, we again have a case in which simultaneous freedom from an invalidating cause suffices for the validity of marriage.

It cannot be objected that this solution offends against the principle that no one should profit by his crime. This principle cannot be main-

tained against an expressed declaration of law. The code itself (c. 648) frees from his vows a religious of temporary vows who commits any of the crimes listed in canon 646, and canon 669, § 1, and positively and explicitly permits the particular constitutions to grant the same freedom to a professed of perpetual vows, whether solemn or simple.

—27—

I read the constitutions of a lay congregation that has recently been made pontifical. Their definition of an ordinary and extraordinary general chapter differs from our own, which I enclose. Which of these definitions is correct?

In older constitutions, an ordinary general chapter is one convoked regularly at the intervals determined in the constitutions for general elections. This interval is usually every six years, because in the modern practice of the Sacred Congregation of Religious the term of office of the superior general is six years. An extraordinary chapter in the same constitutions is one convoked outside of such regular intervals. The first reason for such a chapter is the vacancy of the office of superior general by reason of death, resignation, or deposition. The second is a serious matter affecting the entire institute. The latter is therefore only a chapter of affairs and only for determined matters, such as approval of a revision of the constitutions. This latter chapter in pontifical lay congregations demands a serious reason, the deliberative vote of the general council, and the permission of the Holy See. (Bastien, *Directoire Canonique*, n. 240, 2; Battandier, *Guide Canonique*, nn. 341, 346; Schaefer, *De Religiosis*, n. 452.)

In very recent years, the Sacred Congregation has changed this definition in the constitutions of lay congregations that are being made pontifical but not in revisions of constitutions of congregations that were already pontifical. The change consists in the fact that any chapter for the election of a superior general is termed ordinary, any other is extraordinary. The following article typifies this change. "A general chapter is called ordinary whenever it convenes for the election of a superior general, whether at the expiration of the ordinary term or when the office becomes vacant for any reason at another time. Any other chapter is said to be extraordinary and may not be convoked without special authorization of the Holy See, upon request by the superior general with the consent of his council." Both definitions are therefore correct, that is, all institutes retain the definition given in their own constitutions.

—28—

We have a common or public devotional renewal of vows twice a year. The renewal is made before the reception of Holy

Communion. Do we by this renewal gain the indulgence mentioned in the *Raccolta*, n. 756?

The *Raccolta* reads: "The religious of any order or congregation who privately renew their religious vows with at least a contrite heart, after celebrating Holy Mass or receiving Holy Communion, may gain an indulgence of three years." It can be argued that the essential condition is a devotional renewal, not necessarily a private renewal, or that an indulgence granted to a private renewal a fortiori applies also to a public renewal. Therefore, the indulgence is gained by a public or private devotional renewal of religious vows. However, the text clearly demands that the renewal be made after the reception of Holy Communion. Therefore, a public or private renewal before Communion does not suffice. On the days of such public devotional renewals, the indulgence may be gained by again renewing the vows privately after Communion. No determined formula is required; and brief formulae, such as "I renew the vows made at my profession," "I renew my vows of poverty, chastity, and obedience," would suffice.

The condition that the renewal be made after Holy Communion seems strange, because in two documents, issued before the Code of Canon Law, the Sacred Congregation of Rites had prescribed that professions and public renewals were to be made before Holy Communion by religious of congregations who took or renewed their vows during Mass (S. R. C., 3836, 3912). This rite has been retained after the code as a prescription of their own law by at least most of the same religious institutes, and the natural tendency of a religious is to renew his vows privately at the same time during Mass that professions and public devotional renewals are made in his institute.

—29—

Our constitutions demand an absolute majority for the election of the superior general on any of the first three ballots. If such a majority has not been obtained, on the fourth and last ballot only the two religious who had the highest number of votes on the third ballot may be voted for. Of these two, the one who receives the greater number of votes on this fourth ballot is elected. In our last chapter, there was no doubt about the one elected. The constitutions also are clear on the matter; and the president of the chapter gave a brief, simple, and clear exposition of the article. However, on the fourth ballot a vote was cast for a religious who was not one of the two highest on the third ballot. We simply did not know what to do about this vote.

This one vote was invalid, because it was in favor of one who lacked passive voice absolutely, that is, one who simply could not be

elected. The constitutions clearly restrict eligibility on the fourth ballot to the two who had the highest number of votes on the third ballot. There was also no question whatever of postulation.

—30—

The constitutions of our congregation demand merely thirty years of age and ten years of profession for a regional superior. Is this correct? Is it sufficient?

Any part of an institute that fulfills the canonical requisites for a province is in fact and in law a province, no matter by what name it may be designated in the particular constitutions. The essential canonical requisite for a province is that of being a distinct moral person, distinct as such from the institute and the houses. A provincial superior is necessarily a canonical higher superior. We presuppose that your regions are not in fact canonical provinces, as is at least practically always the case. The authority of a regional superior may be delegated by a superior general or provincial. If so, he is not a higher superior. The regional superior may possess ordinary authority, that is, authority given by the law of the constitutions. If so, he is a higher superior (c. 488, 8°). In the former case, your constitutions are correct. Canon law does not legislate on the matter, and the thirty years of age and ten years of profession are prescribed entirely by your own constitutions. If, however, the regional superior is a higher superior, canon 504 must be observed, that is, for the validity of his appointment or election he must be of legitimate birth, have been professed for at least ten years in the institute computed from his first profession (August 15, 1955 — August 16, 1965), and have completed his thirtieth year (January 1, 1930 — January 2, 1960).

—31—

Our pontifical congregation is very large. For many serious reasons, we hesitate to make an immediate division into provinces. We believe it would be more prudent to begin by instituting several regions. Do we need the permission of the Holy See to do this?

No. Obviously your regions will not be provinces. Therefore, the canonical norms (c. 494) on the erection of provinces do not apply. The establishment, delimitation, change, and suppression of regions may be made by the general chapter or the superior general. Since the matter is so important, the latter should at least consult and preferably have the consent of his council. The latter is practically always demanded for these acts when the constitutions make provision for regions. Cf. Larraona, *Commentarium Pro Religiosis*, 5 (1924), 263-64; Schaefer, *De Religiosis*, n. 325; Toso, *Commentaria Minora*, II, II,

De Religiosis, 17; Vromant, *De Personis*, n. 375; Vermeersch-Creusen, *Epitome Iuris Canonici*, I, n. 603; Coronata, *Institutiones Iuris Canonici*, I, n. 519.

—32—

Our constitutions state only that a professed religious who commits any of the crimes listed in canon 646 is by that very fact legitimately dismissed. It seems to me that it would be only sensible for the constitutions to tell us what these crimes are.

I think also that canon 646 should be given fully in the constitutions. It has not been the general practice to do so in lay institutes, as it has been in clerical institutes. However, some constitutions of the former type of institute do contain the complete canon. Canon 646 was given fully and explained in the *REVIEW FOR RELIGIOUS*, 16 (1957), 283-89. The canon reads:

§ 1. The following religious are considered as automatically and legitimately dismissed:

1° Public apostates from the Catholic faith;

2° A religious man who ran away with a woman or a religious woman who ran away with a man;

3° Those who attempt or contract marriage, even the so-called civil marriage.

§ 2. In these cases, it is sufficient that the higher superior with his chapter or council according to the norm of the constitutions make a declaration of fact; but he must take care to preserve the collected proofs of the fact in the files of the house.

Book Reviews

[Material for this department should be sent to Book Review Editor, REVIEW FOR RELIGIOUS, West Baden College, West Baden Springs, Indiana.]

PORTRAIT OF A PARISH PRIEST. By Lancelot C. Sheppard.
Westminster: Newman, 1958. Pp. 183. \$3.50.

One hundred years ago, on August 4, 1859, died St. John Vianney, Curé of Ars. A living inspiration to laymen and religious as well as to the secular clergy, he had become almost a legendary figure in his own lifetime. Today, his name calls to our mind a student so slow that only the shortage of priests and the insistence of an influential friend made it possible for him to be ordained. We think of a preacher who spent hours of agony in composing commonplace sermons, and then would forget them once he got into the pulpit only to speak with such zeal and intensity as to move his hearers to tears. Contrasting images of Ars come before us — the out-of-the-way village of 1818, where there was a dilapidated old church, sixty houses, four taverns, and "no great love of God"; and the place of pilgrimage of 1859, with a restored church, no tavern, but one school for girls and one for boys, and crowds of the devout and the curious.

Portrait of a Parish Priest treats of a man in whose life the extraordinary seems to be the ordinary thing. Living for years on two or three potatoes a day, with but two hours sleep a night, the Curé kept up a strenuous apostolic life. He could size up the most delicate cases of conscience in a moment and even knew the problems of many penitents before they entered the confessional. Many a distressed sinner was singled out from the crowd by the saint's voice and called in to penance ahead of a long line. Scoffers eventually prayed. Diseases were often cured. Add to this the almost nightly rappings, voices, and even the burning of the bedclothes, which the Curé was convinced was the work of the devil, the *Grappin*, and we have a picture of a truly remarkable man.

None of these facts are new, and all have been well treated in previous biographies. The unique feature of *Portrait of a Parish Priest* is its interpretation of the facts. For besides giving us a portrait of a great saint, the author paints a picture of a man. And the life of John Vianney was not a series of interludes between one extraordinary event after another. A man capable of deep discouragement and subject to great psychological tensions, he had been tempted to give up his studies for the priesthood, to desert Napoleon's army, and to flee from the responsibility of his parish. He was convinced that he was not fit for his job and feared greatly for his own salvation. It was his heroic perseverance in the face of these obstacles that was truly remarkable.

In the author's opinion, the psychological tension under which the Curé worked was responsible for the "diabolical" disturbances in the saint's life. Whether or not the reader agrees with this explanation, he will find it thought-provoking and will welcome the insistence upon the fact that it was the Curé's heroic virtue and not the extraordinary events (whatever their explanation) that made him a saint.

St. John Vianney was a man filled with the horror of sin, because he was a saint filled with a love of the living God. But he was also a man who poured out condemnations of pleasures which can be legitimate in themselves, a man who would refuse absolution to those who would not promise to give up dancing. He could, it is true, appreciate the humor of a situation; but on the whole he tended to see the dark side of things. Yet this should not be surprising in a man who grew up in a France in which the Church was being persecuted and in which clouds of Jansenistic thought still darkened the moral atmosphere. One new fact which the author brings to light is that the book from which the Curé drew most of his meager theological knowledge was the *Rituel de Toulon*. This manual for the handling of practical parish problems is filled with a somber pessimism and moral rigidity much more extreme than that of the Curé, who mitigated his rigor in later years.

Portrait of a Parish Priest brings the reader to a deeper appreciation of a humble, lovable man, earnestly striving to save his soul. And it also brings to the reader inspiration from a man great in his love for God and famous for his heroic devotion to the mission given him by God, the conversion of Ars.—RICHARD W. MOODEY, S.J.

ALL GENERATIONS SHALL CALL ME BLESSED. By Rosalie Marie Levy. Boston: Daughters of St. Paul, 1958. Pp. 134. Cloth \$3.00, paper \$1.50.

OUR LADY IN THE GOSPELS. By Joseph Patsch. Translated by Basil Wrighton. Westminster: Newman, 1958. Pp. 232. \$4.50.

MY LADY MIRIAM. By Mélanie Marnas. Translated by Sidney A. Raemers. Westminster: Newman, 1958. Pp. 244. \$3.75.

All Generations Shall Call Me Blessed is a book of prayers, poems, and hymns, many of them very familiar, including in their number such items as the Hail Mary and the Litany of Loretto, along with, the jacket says, "powerful" novenas. To such an adjective, by the way, a reviewer must object. The main feature of the book is its inclusion of around forty-five reproductions of masterpieces of the Madonna. Approximately five leave something to be desired (pp. 23, 113, 123, 124, 131). But the vast majority come through very well, among them one by Fra Angelico and another by Wang Su-Ta, a Japanese artist. Some religious may find the illustrations of this book useful to help steady the imagination during meditation.

The Austrian Redemptorist Father Joseph Patsch's *Maria die Mutter des Herrn* (Einsiedeln, 1953) has been translated into English by Father Basil Wrighton with the title *Our Lady in the Gospels*. It was a difficult assignment for the printer with its frequent references to the Greek text or to the Hebrew forms of names, these latter being chiefly topographical. Like all book-length, so-called lives of our Lady it has only meager historical data to draw upon; it suffers from the absence of a considerable amount of material with *her* as its source, words and works which would reveal her traits of personality. The author is then forced to rely on factors which either certainly or more or less probably influenced her life and personality and their development. Not only is this a very broad way to definite and precise conclusions; but it has a tendency to turn the book at various stages into a geography lesson, or history

lesson, or a lesson in biology, archaeology, Jewish religion, Jewish family life, and even mathematics. ("If five domestics each carrying two pitchers of water with a capacity of 10 litres each, went for water, each would have to make the journey six times . . ." Thus in part runs the account of our Lady's participation in the miracle of Cana.) This is no fault of Father Patsch. It is simply a basic data deficiency that all who want to write a life of our Lady must cope with.

For indeed, *Our Lady in the Gospels* is a worthy product of the author's learning, prudence, and twenty-years, first-hand experience in the Holy Land. Supplementing the data supplied by the Gospels with the fruit of careful archaeological and historical study, Father Patsch comes up with a sober, well documented account of what we can know about our Lady's life. It has all the more authority for the fact that the imagination of the writer appears to be under control at all times. What is the real meaning of the feast of the Presentation of Our Lady, November 21? What would be a literal translation of the original salutation of the angel to our Lady at the Annunciation? What is the meaning in context of "and thine own soul a sword shall pierce"? Did Mary wear ornaments? The answer to these questions are among points some readers will find interesting. Eight clearly reproduced photos in the book and Millais's "Christ in the House of His Parents" on the jacket make this substantial book externally interesting. Highly recommended.

Father Sidney A. Raemers has translated from the French (and adapted "more or less" he says in the foreword) Mélanie Marnas's *Myriam* into *My Lady Miriam*, another contribution to Marian literature from the Newman Press. It is a life of our Blessed Lady, called by the Hebrew form of her name. Mélanie Marnas is, incidentally, the author of a life of Christ (*Who Is Then This Man?* New York: Dutton, 1928) which went into two printings at least, perhaps more. The French original of *My Lady Miriam* was published in 1929 — thirty years ago — a long time.

The adaptation into this English version has involved omission of all the footnotes of the original and the addition of four chapters (pp. 208-244) carrying our Lady's life from the point of her return from Egypt through her assumption. Father Raemers also gives testimony from tradition relative to this last event. These last four chapters upset, to a degree, the natural balance and swing of the original work.

My Lady Miriam has the child Mary study in Jerusalem and serve in the temple as a child Nazarite. Such an account seems to be based on the *Protoevangelium of James*, the value of which as an historical document is pretty effectively undermined by Father Patsch on pages 6-13, 27, and 28 of *Our Lady in the Gospels*. That would seem to be a bad start for *My Lady Miriam*. It is an interesting story, though, especially the parts based on Josephus's account of old King Herod, slaughterer of the Holy Innocents. So interesting is Herod, in fact, that like Satan in Milton's *Paradise Lost* or, for that matter, many a Herod in a medieval play, he tends to get out of hand, steal the spotlight, upstage our Blessed Lady, and actually become the tragic protagonist of the book. Our Lady's role, as far as the impact of the book is concerned, is a minor one.—EARL A. WEIS, S.J.

THE BEST IS YET TO BE. By an Ursuline Nun. Dublin: Gill, 1958. Pp. xi, 128. Paper 6s.

There is need for instruction and appreciation today on the art of growing old gracefully. An Ursuline Nun has culled into this small book valuable reflections and insights by poets and other literary figures on the topic of old age. These pages would chide those oldsters who have falsely betrayed their age in the vigorous but futile campaign to remain forever young. As a stage of life old age has its merits and advantages which must be understood and appreciated, not abdicated in the idolatrous worship of youth which shows but half of the whole God planned. This little volume will make profitable reading for young and old alike, whether religious or lay-folk.—ROBERT J. LAB, S.J.

ONE IN CHRIST. By John H. Collins, S.J. Boston: Daughters of St. Paul, 1958. Pp. 212. Cloth \$2.50, paper \$1.50.

For those interested in the thought of St. Paul, Father Collins' book of meditations on the Sunday Epistles will be of value. Written in a style similar to that of the Ignatian second method of prayer, Father Collins' thoughts can serve as a starting point for prayerful probing of the rich thoughts of God which St. Paul expressed. To his considerations Father Collins brings his theological training, years of priestly experience, and the fruit of his own religious life and meditations. The distinctiveness of this book, however, does not come so much from St. Paul as from Father Collins. Many of the thoughts are those commonly found in traditional ascetical books. However, the author's own background and the framework of St. Paul within which he voices his experience should serve as the basis of profitable meditations. Those meditating in common may find the book particularly useful.—PAUL V. ROBB, S.J.

PATHWAYS OF LOVE. By Victorino Osende, O.P. Translated by a Dominican Sister of the Perpetual Rosary. St. Louis: Herder, 1958. Pp. xx, 268. \$3.95.

The author has divided this book into three separate parts, entitled successively "Toward God," "In God," and "The Apostolate." Each section is complete in itself. Although there is a slight, and logical, connection between the first two parts, there is no connection between the third part and the two which precede it.

The first section deals with basic and general points of the spiritual life — mortification, spiritual reading, spiritual direction, and so on. Although these topics are hardly new to one who has spent even a few years in religion, Father Osende has brought to them a new and fresh approach and a penetrating insight. Moreover, his application of principle is practical. For example, he holds up the ideal, then explains that there will be a divergence between practice and the ideal since we must strive for the ideal little by little. Of special interest to many may be the chapter on spiritual reading. Practical and concrete norms are given to help in the selection of spiritual reading for individuals. The application of these norms may be an aid in deriving a great deal of profit from this exercise. Moreover, Father Osende explains the paradoxical, and perhaps confusing, terminology often used by spiritual

writers. In short, this part of the book should prove to be of interest and profit to all.

In the second section of the book the author takes up the mystical life. This section will be of at least passing interest to all religious. Spiritual directors and those whose very vocation is contemplative may well read and reread this section with profit. The author explains the ambiguous language often used by the mystics in describing their relations with God. His treatment of the stages of mystical prayer and of the experiences of the mystics is very concrete. For the mystic is a person, not just a soul, and the mystic has a very real contact with this very real world. And though the mystic may have a special relationship with God, he is still a human being. Such seems to be Father Osende's approach to mysticism. In itself this section is a contribution to the field of mystical theology.

In the third and shortest section, the general principles of the apostolate are discussed. This section adds, it seems, little to what has been said so often before on this subject. The need of sanctity, and especially of practical virtues, is emphasized. The art and science of saving souls is treated — some stress being put on the sanctification of natural means. The style, fortunately, is fresh, though the material is old.

In closing, it may be well to point out that Father Osende has made a contribution to the field of spiritual literature in this, that he avoids the ordinary terminology to a great extent. His language throughout is clear and simple — and his example has been admirably followed by his translator.—
JOSEPH M. KUNTZ, S.J.

THE SUFFERINGS AND GLORY OF JESUS. By James Broderick, S.J. Westminster: Newman, 1959. Pp. 71. Paper \$1.25.

This little book contains an expanded version of six radio talks delivered over the BBC network in Holy Week, 1957. The matter, though ordinary, is well written, more noticeably so if the booklet is read aloud. Five of the six chapters have to do with the sufferings of Jesus, and the sixth is entitled "The Road to Emmaus."

The Sufferings and Glory of Jesus goes best with the holy season of Lent, and it is especially recommended to those who find devotional reading on the Passion of our Lord somewhat difficult. No more British than American in its allusions, the style flows with ease and spiritual depth. The booklet's seventy-odd pages, besides yielding excellent reflections for many meditations, are a delight in one sitting. "The divine text," in the words of Father Broderick, "needs the commentary of our human lives, and the story of the Redeemer will be fully told only in the story of His redeemed."—JOHN E. REILLY, S.J.

THE MASS: CHRISTIANS AROUND THE ALTAR. By the Community of St. Séverin. Translated by Margaret Clark. Chicago: Fides, 1958. Pp. 155. \$3.25.

OUR MASS EXPLAINED FROM THE VIEWPOINTS OF HISTORY, THEOLOGY, PIETY. By Monsignor Ch. [unclear] [unclear] translated by P. Holland-Smith. Collegeville: Liturgical Press, 1958. Pp. 241. \$3.75.

THE HOLY EUCHARIST, THE MYSTERY OF FAITH AND THE SACRAMENT OF LOVE. By Bernhard van Acken, S.J. Translated by Harriet G. Strauss. Westminster: Newman, 1958. Pp. 142. \$2.50.

Two books on the liturgy and one on what should be the heart and center of the liturgy, the Holy Eucharist. *The Mass* is a product of the modern liturgical revival. The book affords some valuable insights into the Holy Sacrifice and a description of liturgical practices adopted in the Parisian parish of St. Séverin. In 1948 the late lion of the French Church, Emmanuel Cardinal Suhard, commissioned a team of diocesan priests to revitalize this important urban parish. The priests called themselves the Community of St. Séverin and launched a communal study- and prayer-effort to achieve their objective. *The Mass* is a collection of essays written by members of the community, who describe and reflect upon the liturgical practices they adopted for their program.

The insights into the Mass are of a devotional nature and present such thoughts as: the Mass is a *meal*, an offering in many senses (personal, communal, of Christ, by Christ in union with us, by us in union with one another); and the Mass is thanksgiving. A captivating idea is a novel twist for the translation of the ubiquitous *Amen*. Linking the word with its Hebrew connotations of belief and fidelity, the author offers as an enlightening, if cumbersome, translation: "that it may be steadfast." An essay on "The Mass of the Absent" is equally thought-provoking. Not many of these ideas are any younger than Christianity, but *The Mass* presents them in a new livery, at least, a livery that is new to many a modern reader.

Much of this livery appears by way of descriptions of the liturgical cult employed at St. Séverin. Some of this might strike the reader as bizarre, but it must be remembered that this was a first effort at liturgical revival; and the purpose of this revival — revivifying a parish — certainly deserves our sympathy. As a matter of fact, some of the practices mentioned in the book were suppressed by two recent directives of the French hierarchy. However, the inclusion of this matter (although obsolete for liturgical practice) lends the book an historical value for students of the liturgical movement.

Unfortunately, there appears in this book an intolerance toward well-established devotional exercises and liturgical cult which, although not practiced during the early centuries of the Church, have been recognized as legitimate both by law and custom. One instance of these is the Mass before the Blessed Sacrament exposed, called "improper" by one of the authors although it is allowed at specific times by Canon 1274, § 1. Moreover, the essay entitled "The Eucharist After Mass," despite an avowal to the contrary, appears in its treatment to eschew the development of the devotion toward the sacramental presence of Christ in the Eucharist. Such an attitude hardly squares with what the late Pontiff, Pius XII, taught in his exhortation to the clergy of the entire world, *Menti nostrae*: "all the . . . priestly virtues can be easily acquired and firmly possessed by seminarians if from the beginning they have acquired and cultivated a sincere and tender devotion to Christ Jesus present 'truly, really, and substantially' in our midst in the most august Sacrament."

Our Mass Explained has the explanatory subtitle "from the viewpoints of history, theology, piety." Thus the contents of the book are aptly described. The book is full of interesting historical data on the liturgy of the Mass; it contains enough theology to achieve its purpose of explaining the Holy Sacrifice; and the chapters often end with an exhortation proper to the subject matter, suggesting some devotional exercise that would make the part of the Mass just explained more meaningful to the reader. Each part of the Mass is thoroughly covered, not, however, to the point of tediousness. On the back of the jacket such a competent liturgist as Father Clifford Howell, S.J., is quoted describing the book as "... an immense help to priests who are looking for material for Mass-instructions" and recommending the book "also to the laity who are accustomed to using a missal but need to know more about what they are following." This translation certainly contributes to the store of liturgical literature in English.

When the proverb "Good things come in small packages" was coined, its author might have been thinking of a small book like *The Holy Eucharist*. In a volume that is slightly larger than a prayer book, Father van Acken provides a compact and thorough presentation of Catholic teaching on the Eucharist. Well-adapted to the mentality of the ordinary person, the book presumes no theological background but thoroughly treats every point brought up, whether it be scriptural exegesis or the interpretation of official documents.

An interesting array of names by which the Blessed Sacrament has been known affords the starting point of this book besides making the reader aware of the various facets of this sacrament emphasized at different stages of the Church's history. After this treatment and a few general ideas about the Eucharist, the book launches into the doctrine enunciated at the Council of Trent, which becomes the "basis and guide" of the presentation. The treatise proceeds in quasi-catechetical fashion. A question is asked and a terse answer given; the answer is then explained with some detail, covering all the points brought out in the response. Some of the questions are: What is the position of the Eucharist with reference to the other sacraments? How long is Christ present under the sacramental appearances? Can the Eucharist be called the fountain of all grace? The longest response is to the query: What are the effects of Holy Communion?

The latter part of the book is more concerned with devotional aspects of the Eucharist, but the solid character of the entire work is no less evident in this section. Needless to say, this makes the book all the more valuable. The translator has succeeded in making Father van Acken speak English; moreover, the section on the Eucharistic fast has been brought up to date; and a table of feast days has been adapted to the usage of the United States. This compendium of Eucharistic theology and asceticism should be read meditatively; it could easily provide the basis for one's prayer on Eucharistic topics.—JOHN J. KINSELLA, S.J.

THE ENGLISH RELIGIOUS HERITAGE. By Conrad Pepler, O.P.
St. Louis: Herder, 1958. Pp. 444. \$4.95.

This interesting book treats at length the writings of some of the pre-Reformation English spiritual authors and mystics. Included in the group are such works as Langland's *Piers Plowman*, the *Ancren Riwele*, Rolle's *Amending of Life* and *Fire of Love*, Mother Julian of Norwich's *Revelations*, and the works of Walter Hilton. Father Pepler intends the book "purely as an introduction to the English literature of the Spirit" (p. vii) and states that it is "first of all an essay in 'Ascetic Theology'" (p. 4). He wants "to introduce readers of English to the growth of the spiritual life according to an English idiom" (p. 3) and "to publish some form of introduction to the English Mystics as a guide to using them as spiritual masters" (p. 3). This approach of Father Pepler accounts for the fact that he does not follow a chronological treatment of the writings under consideration, but rather fits them into his over-all scheme of "the Ladder of perfection from the lowest rungs to the topmost. . . . The theme has been adopted from Père Garrigou-Lagrange's now celebrated thesis that the highest flights of inspired contemplation and mystical union are on the royal road of holiness open to all" (p. 36).

The *English Religious Heritage* has true merit. Anyone who picks up the book will be impressed with Father Pepler's familiarity with the English mystics, and will certainly sympathize with his desire to make them better known. That we have much to learn from them, and from Father Pepler's treatment of them, cannot be doubted. The book is a thorough and detailed discussion, running to well over four hundred pages.

Perhaps the fact that the chapters of the book were originally articles published in *The Life of the Spirit* explains a certain ambiguity of purpose which the reader may find in the book. Is it "first of all an essay in 'Ascetic Theology'" or "a study of the doctrine of the English Mystics" (p. 195)? In Father Pepler's mind the first purpose seems to prevail, so that the book is an essay on the spiritual life, as illustrated by the writings of the English mystics. The reader may question, therefore, whether or not there is a touch of the a priori in all this. Father Pepler's adoption of the much controverted theory of Father Garrigou-Lagrange on infused contemplation tends to bring this question sharply into focus (for example on pp. 5, 36, 185-186, 190, 193, 205, 208, 258), and his comment that the heated discussion of it "is largely due to too great a speculative precision" (pp. 233-234) would surely not be accepted by all who have studied the problem. At any rate, it may not always be perfectly clear to the reader just when Father Pepler is developing his essay and when he is studying the mystics (for example on pages 106-107, 114-115, 130, among others). The author's rather consistent disparagement of the modern world and modern piety makes one ask if a return to the fourteenth and fifteenth centuries would provide a solution to our ills (pp. 82-83, 89, 96, 100-101, 103, 109, 111, 212, 228, 306-307). It perhaps should also be pointed out that Father Pepler was misled by some editor of *The*

BOOK ANNOUNCEMENTS

Spiritual Exercises of Saint Ignatius into quoting a paragraph which cannot be found in the authentic text of the Exercises (p. 388).—JOHN W. O'MALLEY, S.J.

BOOK ANNOUNCEMENTS

B. HERDER BOOK COMPANY

The Catholic Church Invites You. By James V. Linden, S.J. Pp. 118. \$2.50. A well-fashioned tool for the convert-maker.

BRUCE PUBLISHING COMPANY

Handbook of Catholic Adult Education. Edited by Sister Jerome Keeler, O.S.B. Pp. 95. Paper \$1.35. A "must" on a topic of crucial importance for Catholic educators at a period of our history when rapidly expanding leisure time makes further education possible for the adult masses.

DESCLEE COMPANY

Augustine, Philosopher of Freedom: A Study in Comparative Philosophy. By Mary T. Clark, R.S.C.J. Pp. 273. \$4.50.

SISTERS OF ST. JOSEPH (Orange, California)

Knit of Memories. By Sister Agnes Ann, C.S.J. and Sister Rose Alice, C.S.J. Pp. 159. A school-yearbook sized pictorial story of a girl who enters the Sisters of St. Joseph. It will perform a useful function in inviting and preparing girls who will enter the convent. It should also provide a useful model for other sisterhoods who wish to take this practical step in encouraging and preparing vocations.

Friendship Among Religious

Columban Browning, C.P.

IT WOULD BE HARD to find a religious who has not been warned about the danger of particular friendship. It would be equally hard to find a religious who has not experienced an amount of conflict in striving for a balanced attitude toward friendship. Most religious have heard the warning about particular friendship many times: in the novitiate, in retreats, in monthly conferences, and in spiritual books.

The warning about false friendship is, of course, a very necessary one. There can be a real danger of forming an exclusive friendship that hinders a religious in the singular love of God that is the primary goal of the religious life. Such a friendship can even become a serious threat to the chastity that religious profess. Religious souls sacrifice the normal outlets of their emotions which other young people find in the married state. Since complete adjustment to a life of chastity is not always easily attained, there is a natural tendency for religious to seek emotional compensation in those closest to them, namely, their fellow religious. The danger of this is greatly aggravated in one who is not fully mature in his emotional life. And it is often a common danger for those who are new in the religious life. These newcomers in the religious life are in a process of adjustment, and it is easy to understand that they may meet with an amount of emotional tension. This tension can easily seek relief in the exclusive attachment to a fellow religious.

Our purpose here is not to repeat the age-old and very necessary warning. Enough has been said about this already. The nature and signs of false friendship are sufficiently known to all: exclusiveness, jealousy, the need for signs of affection, daydreaming about the 'friend,' and so on. We presume this knowledge, and we fully realize all the potential dangers involved.

Our purpose here is to suggest that overemphasis of the dangers of particular friendship may perhaps produce a very harmful effect. And this effect is to make religious afraid to have any friends. It may even give rise to a general atmosphere in a

religious community in which all friendships are looked upon with an eye of suspicion.

Corruption in the arts can tear down rather than build up, and so can the corruption of friendship. But just as we do not condemn beauty as such because of its abuses, so also we must not despise friendship just because it sometimes goes awry.

Particular friendship is a characteristic of the emotionally immature religious. There can be a place in religion for those who are lacking somewhat in maturity though they may require more in the way of protection and guidance. But we feel that the greater number of religious are mature enough to avoid the corrupting force of particular friendship. And this being so, is it right that *all* religious be deprived of good healthy friendship just because for some it is a grave danger?

In other words, it is a question of proper balance. If a sane and balanced view is not taken by superiors as well as individual religious, there is a serious danger that an atmosphere emerge in which human hearts must of necessity turn to granite. The result will be that the warmth of charity will vanish and a cold, impersonal spirit will chill the very life of the community.

Friendship is an integral and very necessary part of human life. It is one of the good and higher things of life that can be a positive help toward a more whole-hearted love for God. Just as music, art, literature, and beauty of all kinds are intended to lift up the mind and heart to God, so also is God's gift of friendship. The inspired word of God more than once praises the boon of friendship. We read in the Book of Sirach: "A faithful friend is a sturdy shelter; he who finds one finds a treasure. A faithful friend is beyond price, no sum can balance his worth. A faithful friend is a lifesaving remedy, such as he who fears God finds; for he who fears God behaves accordingly, and his friend shall be like himself." (6:14-17) This being so, surely good wholesome friendship should not be excluded from the religious life without a hearing.

The lives of many religious saints strongly endorse the words of Sacred Scripture. As examples, we need only recall the strong bond of friendship that existed between St. Teresa of Avila and Mother Anne of Jesus or that between St. Therese and her three sisters in Carmel. The friendship of these holy souls was certainly

not a hindrance but rather a help to their more perfect love of God. That such has been the case in the lives of these great saints should be proof enough that friendship in itself is a gift of God for our sanctification.

The Need for Human Friendship

No human being can live a normal life without friendship. God made man a social being, and his entire life is lived in the company of others. God gave man this company because by his nature he *needs* it. This need is greater in a woman than in a man. A woman has greater emotional needs, and one of these needs is for support in her strivings.

When a young person steps inside the door of a novitiate, he does not leave this basic need behind him. By that step he sacrifices the normal means of finding his support. But the need very definitely remains. Pope Pius XII singled out this fact in the words he addressed to the superiors general of religious women assembled in Rome in 1952. He said:

And now dearest daughters, we pass on to exhort you urgently on two points. First, motherly affection in the guidance of your Sisters. Psychologists say, and it is probably true, that when in authority it is harder for woman than for man to find the exact balance between severity and kindness. This makes it all the more necessary for you to cultivate your motherly feelings. Remember that for your sisters, as for yourselves, religious life demands a great sacrifice. They have given up their families, the joys of married life and a home of their own. It is a sacrifice of great worth and importance for the apostolate of the Church, but it is none the less a sacrifice, and those possessed of greatness of soul and delicacy of sentiment feel it the most keenly . . . and you as superiors general should be the first to breathe into the common life of your sisters the warmth of family love. (Acta et Documenta, 1952, p. 333)

When a young person enters the religious life, he is determined to surrender his whole heart and soul to God — to find in Him the complete realization of all his ambitions. He is putting himself *on the way* to that goal. But he is not ordinarily capable of that whole-hearted love from the beginning. As he learns the first steps of religious life, he will need the strong support and encouragement of the Master or Mistress. Even when he finishes the novitiate, he will not be completely rooted in God, so that he will still need human support. To his dying day, in fact, he will most likely be very much *on the way*. He will, in other words, need strong human support all along.

He may find this support in his superiors, his confessor or spiritual director. But realism forces us to admit that a religious frequently does not find the most ideal support at these sources. Personalities enter in; there is fear of authority that lurks in the minds of so many, to say nothing of the many other complicating factors. Frequently, therefore, a religious may need the firm support that comes from friendship. And where should he look for this friend if not among his fellow religious? A true friend will not aggravate the burdens by agreeing with all complaints but will rather animate the confidant to bear his trials patiently and help him to reach higher in his spiritual ideals.

It all comes down to this: When a religious is learning to love God with all his heart, and all his life he is learning this, he cannot live in an absolute vacuum. Being human, he will need the firm support of human friendship. If he tries to live without this or if circumstances force him to live without it for a long time, there is grave danger that his ideals will gradually diminish. From sheer lack of ability to "go it alone" he is apt to find himself falling back rather than going forward. And in this situation he may find himself turning his attention back to the things that he has given up, and sooner or later he will realize that he no longer has any real desire to live all for God. We wonder how many ex-religious would still be happy religious today if they had had the support of true and loyal friends.

From what has been said, it may appear that relying on the help of friends is a very imperfect thing in itself, and may be admitted only as a crutch for the beginner. But such is not the case. In God's plan of providence He has made man with a need for friendship, and He intends that it be an important factor in his sanctification all through life. St. Aelred, who has written a beautiful treatise on this subject, makes this clear. He says that friendship "is possible between the good, it makes progress between those who are better, and it is consummated between those who are perfect." He also says: "Wonderful must he be who can afford to do without friends and without love. More wonderful than God Himself." (*De amore amicitiae*) St. Teresa of Avila stresses the advantages of friendship in living a spiritual life when she says:

It is a great evil for a soul to be alone in the midst of such great dangers. . . . I would advise those who are giving themselves to prayer, particularly at first, to form friendships . . . with those who are doing

the same thing. It is a matter of the last importance, even if it lead only to helping one another by prayer. . . . Now, if in their dealings with one another, and in the indulgence of human affection not even of the best kind, men seek friends with whom they can refresh themselves . . . I know no reason why it should not be lawful for him who is beginning to love and serve God in earnest to confide his joys and sorrows to another. [*Life of St. Teresa of Jesus*, trans. by David Lewis (Westminster: Newman, 1943), ch. 7, pp. 54-55.]

From such authoritative statements it is evident that true friendship between human beings is patterned after God's own friendship with man and that its goal is closer union with God Himself. As the austere hermit St. Peter Damian so beautifully expresses it: "When I look on thy face, on thee who are dear to me, I lift my gaze toward Him Who, united to thee, I desire to reach" (Letters, 2:12).

Still on the psychological plane, let us consider the matter in relation to the religious vow of chastity. Dangers to chastity are usually cited as the motive for avoiding particular friendship. But may we not say that true and healthy friendship can be one of the greatest protectors of chastity? The religious has sacrificed the normal emotional outlets. Keeping his basic emotional needs he is, in a sense, in a state of violence in the religious life.

Here we must recall what we have already said — that the religious is *destined* to find his all in God, but that reaching this goal is a life-long process. The warmth of well regulated friendship is the normal and God-given support to help the religious to *learn* to live entirely for God. When he has the comfort of such friendship, he will ordinarily tend to regret less what he has given up. As a result he will find more contentment and natural joy in the religious life. Without this support he is apt to experience a kind of emotional starvation. Such a state produces tension, and tension is a fertile source of unlawful desires. A tense religious is in danger of acting hastily and seeking compensation for what he is missing. Much of this tension could be avoided if the religious did not feel so alone and unwanted. True supernatural love and friendship, in other words, can give the religious a sense of dignity that fosters purity.

Another thing that may be to the point here: There seems to be an ever increasing number of religious who suffer from what doctors call psychosomatic illnesses. Ailments develop for which the physician can find no physical cause. Doctors usually diagnose these ailments as being the effect of nervous tension. How many

of these poor religious feel that they have any real friends in the religious life? Must we not say that much of this could be avoided if the medicine of human friendship were in better standing? The best antidote to tension and nervousness is contentment. And human nature is ordinarily not contented and at rest without the warmth of human love that is the effect of friendship.

Certain Qualifications

Lest we appear to be a little too idealistic and too trustful of human nature, a number of qualifications may be in place.

The first has to do with the need for universal charity in religion. We know that charity toward *all* was one of the key doctrines of our Lord. And since the religious life is the embodiment of His teaching, it is obvious that supernatural, universal charity must always hold a prominent place in any religious community. At first sight our proposal may sound like a denial of this. If misunderstood and misinterpreted, it could indeed become such.

No religious can ever exclude anyone from his charity. As far as community life is concerned, a uniformity and consistency must be observed in all dealings with fellow religious. But at the same time it is contrary to human nature itself to expect a religious to feel the same toward all. Inevitably he will feel closer to some than to others, and he will be able to speak more freely and confidently to these. It is among these that he will normally be inclined to seek his friends. To expect otherwise would be to do violence to human nature itself. And we need to recall that human nature is not destroyed but rather elevated by living a spiritual life.

At the same time, preference for these few should never lead the religious to spend all his time with them or to form a clique with them. When this happens, we have a counterfeit of true friendship that is inconsistent with the religious life. True friendship does not narrow the human heart but rather expands it and makes it capable of loving all more. When we think maturely, we judge things by their true nature rather than by their occasional abuses. Are we, therefore, to forbid all religious to have any friends just because there is some danger of abuse? The occasional abuses should be dealt with individually

rather than be considered a pretext to condemn the entire tree because of a few bad fruits.

Another necessary clarification pertains to superiors. It is a good and true principle that a superior should deal with all his subjects alike. It is a false principle, though sometimes quoted, that a superior should have no friends. A superior must maintain an equality in all his external dealings with his subjects. But he too is human and needs a friend — perhaps more than does the ordinary religious. The very burdens he bears may require that he have some human support lest those burdens crush him. To deny him this outlet is to be cruel and inhuman. Of course, such a friendship in a superior contains potential dangers. There is the danger of his showing preference for his friends in an external way, to the great detriment of peace and contentment in the community. There is the further danger of his letting his friends determine his policies as superior, also a grave abuse. But again, are we to condemn something that is good and necessary in itself just because of a few abuses? The surest way to avoid such abuses is by appointing only those as superior who are mature enough to exercise prudence and good judgment.

Very small houses present a problem all their own that needs to be considered. The fewer the number of religious in a house, the greater is the need for universal charity and the greater need for one or two friends to avoid isolating themselves from the rest. There is no need to stress the severe trial of living in a small house that is divided. But again we must remember that this state of things is a counterfeit of true friendship, and the whole question of friendship should not be judged by such abuses.

A religious who is assigned to a small house may find himself in a situation in which close friendship is practically impossible. His companions are few, and he may not be able to feel close to any of them. The same inability to make friends may arise from other circumstances, even in larger houses. When such situations exist, the religious is forced to do without what is ordinarily necessary for happy living. But the religious who has cultivated only healthy friendships will be able to meet this challenge and will accept this cross from the hands of God for his purification. If we are to be purified and made capable of loving God more, we must accept the crosses that God sends.

And just as He sometimes cuts away other supports that are ordinarily considered basic necessities in order to purify us, so also in the case of friendship. The religious must therefore be prepared for such situations and must see them in the light of God's all loving providence for him. Bearing this cross patiently will expand the heart and equip the religious to be more mature in friendship when the opportunity for them arises again.

Finally, lest we give the impression of overlooking in practice the real danger of friendship becoming particular and exclusive, another clarification is in place. Of course, there is always an amount of danger of this. Even a true and healthy friendship can deteriorate. But this is a matter to be dealt with in particular cases. For many there is practically no danger of particular friendship. For most the danger is remote. For some it may be called serious. These particular dangers should not determine the mentality of a community toward friendship so that everyone who has a friend is considered suspect. A community that adopts this attitude as a more or less official policy creates a situation in which Christian charity is severely paralysed. Instead of the religious "living together in unity" and working together in the charity of Christ, bickering, discontent, selfishness, and downright cruelty can become the order of the day. When religious are forced to live in such an atmosphere, the heroism that is so necessary for anyone to develop the fulness of Christ is frustrated.

Conclusion

The religious life has as its goal the binding of human hearts more closely to the God of all love. In striving for this goal, every religious is held back by the limitations of fallen human nature. Because of these limitations and the consequent failings that somewhat mar the perfection of every religious soul, there is a tendency to emphasize the negative to the detriment of the positive elements of the religious life. When a general atmosphere of negativism arises in a religious community, the vital spirit of the members of that community is severely paralysed. We feel that this negativism too often shows itself in the attitude toward friendship. May God speed the day when His wonderful gift of friendship is judged, not by occasional abuses, but by the positive incentive it provides for a whole hearted search for God.

Conquering Serious Sin

John C. Schwarz, S.J.

IN A MEMORABLE address to the clerical students and priests at the Catholic University some months after her entrance into the Church, Clare Boothe Luce commented on the singular importance of love in the service of God. "All the world they say, loves a lover. . . . And never before have I been together with so many young men who are deeply in love, for the first and last times in their lives. For you are to be the truest of all lovers: the priests of God's altars." Her graceful words are easily extended to *all* who consecrate themselves to life with Christ, to life with Love. For the religious deeply feels that his or her vocation precisely consists in striving to be "the truest of all lovers." But lofty as such aspirations surely are, the weight of dull human nature remains a constant factor and a daily experience. The actions of no less a saint than His own first vicar drew from our Lord the comment, "The spirit indeed is willing, but the flesh is weak." Thus serious sin, the sorry surrender of the high aspirations of love, remains a possibility even for men and women who have taken their place in the consecrated, protected ranks of religious life. Temptation, even sharp temptation, remains altogether possible. The free-living and often loveless world around us will attempt to turn that possibility into glittering reality. And the urges and impulses of fallen human nature, pressuring from within, may add further strain. Hence, this presentation of basic reflections, remedies, and counter-measures against serious sin may not be amiss.

Because the flesh remains weak, therefore serious sin cannot yet be filed under "impossibilities," and forgotten. Moreover, the experience of mortal sin could prove as productive of bewilderment as of remorse. Nor will sure counsel and direction always be at hand. Especially if the experience were to be complicated by the shock of repetition, the path ahead could become grievously entangled. Hence some considerations on this little-frequented area of religious life may be of interest even to "the truest of all lovers."

Now even serious sin can produce some profit, if the experience prods one into a necessary check-up on key points of

religious observance and consecration. As physical pains signal the need for medical care, perhaps heretofore ignored, so it is with conduct of which conscience has voiced flat disapproval. A deepened sense of authentic humility can also result, as well as an increased, practical sympathy for the trials which others are experiencing from time to time — students, for instance. And one will surely learn that mere general exhortations to avoid temptation may help little when the danger is close and vividly felt.

Check Fading Motives

But to check the key points of one's religious observance, a valuable technique for avoiding mortal sin as well as for remedying it, will involve attention to far more than mere exterior regularity or promptitude. That does have its importance, definitely. But the giant-step forward will be taken with the realization that serious sin, especially when repeated, exposes the slow fading of true values in the mind. The key to decisive will power, as Father Lindworsky has so strikingly demonstrated,¹ lies in the vital realm of motivation. One's spiritual motives or values may have become distant relatives living in the suburbs of the mind, acknowledged, recognizable — but taken for granted. Such motives perhaps no longer motivate, or at least are diminishing in their impact on daily thought and conduct. New *knowledge* is not the primary need, nor some scheme for "developing will power" after the manner of strengthening a muscle. Rather, persuade those distant relatives to move once again into the immediate family, day by day and hour by hour.

Deep, attentive meditation with our blessed Lord on the basic truths of existence becomes necessary. Such truths are presented to the mind and heart in the annual retreat when reflections are made on the purposes of the vows, on our origin and divine destiny, on the practices of religious life, on Christ's love as the *only* happiness for the religious soul. Possibly meditation has been failing to cut through the too-familiar exteriors of truths considered, and examinations of conscience may have lagged in their role of providing re-nourishment at crucial points in the exhausting day. Perhaps bit by bit the mind has slipped into the heresy that what Christ asks first is service, action,

¹Johann Lindworsky, S.J., *The Training of the Will* (Milwaukee: Bruce, 1929).

results, success, achievement — an attitude more “at home” in General Motors — failing in daily practice to see that what He seeks is my whole mind, my whole heart, my whole soul — in a word, myself. For that is what He has offered to me: Himself!

Temptation Topples Weak Motives

Amid the undeniably wearing regimen of a long year teaching or nursing, the intimate grasp of the mind on basic truths, and above all on Him whom we love can falter. All feel this in greater or lesser degree. Add a sizeable fading of spiritual values with a startling growth, on a particular occasion or over an extended period of time, in vividness of some temptation and trouble may loom just ahead. Or again, if sound and cherished values fade, the onslaught of some unforeseen crisis — whether with superiors, students, declining health, or something similar — will find human nature subtly craving compensation. If Christ becomes remote, thickets of temptation will crop up close.

These foregoing notions, largely based on the scientific research of Lindworsky, a renowned priest-psychologist, find an interesting echo in the distinguished spiritual author, Father Edward Leen: “We fail, not because our wills are irresolute or our passions strong — but because we allow our intelligence to be obscured as to the meaning and purpose of life. It is not so much our will that is at fault as our intelligence.”²

If such notions seem to some an overly-academic approach to a concrete problem of serious sin, it may be noted that there is little of novelty here. Christian philosophers have been teaching for centuries that the will, although capable of free action, is nevertheless deeply dependent on what the intellect points out as desirable or not desirable for me here and now.

If a religious decides on such a check of his or her sense of spiritual values, on exterior observance, and consequently on union with Christ our Lord, it will be well to review also habitual performance in situations calling for patience, for consideration of the feelings of others. A sharp tongue, a trigger-quick temper, a habit of freely commenting on the actions and personalities of others (always a gentle boost to one's own hungry ego) — these cannot be ignored when clear signs appear for a necessary

²Edward Leen, *In the Likeness of Christ* (London: Sheed and Ward, 1936), p. 223.

strengthening in *any* area of a religious life. Just as in the physical side of human life *health* means the well-being of all parts, so spiritual sickness is easily caused by the collapse of any single part with a resultant weakness poisoning the entire system. Prescription: over-all strengthening.

Such an over-all strengthening may come at high cost. But let a religious take heart whatever the cost. Our companion on the way is He who three times lifted Himself in agony from the dusty road in Jerusalem and did not falter even at the blood-dimmed view of Calvary rising before Him. And this for me! as Paul exclaims. Courage is Christ's, a precious gift available to all who come to Him for it.

Let a religious take heart, moreover, in the realization that his or her will remains a powerful faculty ready to serve. That will-power is not debilitated, not collapsed, not "weak." But motives may have grown pallid. The will itself remains in normal condition. One has perhaps previously read such small testings of will power as, "Couldn't you refrain from this or that forbidden action if you were assured of death in its next performance?" Seriously reflecting on such an eventuality, one is generally prompt to concede that such a motive (note!) would prove a quite effective spur. The will would briskly respond.

Motives of a social nature, for one consecrated to Christ, should hold a special attraction. Blessings for souls on earth or in purgatory can be merited abundantly by sacrifice of self. Hopeless millions in the nation's slums, prisoners languishing in Communist camps, the afflicted and confined in a thousand institutions — to submit but a few examples — all these need Christ; and all can be helped wonderfully by the powerful prayer of self-discipline for and with Christ.

Alertness in Temptation

A further point of considerable moment in combating an inclination drawing a person toward the vortex of sin: prudent, alert conduct in time of temptation. A down-deep reluctance to wrench oneself from an unlawful attraction of some sort or another or a habit of delaying, of dallying and wondering — such are the gradual weakenings which are the prelude to collapse and inevitable anguish of soul. Said Byron: "There are no

pleasures which the world can give comparable to those it can take away."

On conduct in temptation, Fr. Gerald Kelly, S.J., observes: "A not uncommon source of mental disquiet among religious is the fact that they develop the habit of 'playing close to the line,' of taking 'little chances' in their reading, their entertainment, and so forth. Half-heartedness in the observance of chastity induces interior conflicts, even when it does not lead to open mortal sin."³ Here obviously is a point for serious self-examination: has one a set policy of not only avoiding, but shying far from that which tempts? The Sacred Heart spoke to Margaret Mary in unmistakable words of half-hearted religious. *He* is whole-hearted.

It is essential to see clearly the occasion of sin which has proven dangerous, to have clearly in mind, honestly and openly, that this or that place, reading, time of day, situation, or combination of circumstances can cause temptation to grow intense. Facing this fact, the wise person will either exert every possible effort to trace a wide path around the trouble zone, or, if that be impossible, at least halt for a brief moment of recollection and prayer beforehand. Even staunch St. Peter experienced one of the great agonizing falls in Christian history when he lingered in a hostile courtyard. Such courtyards await in every life, but many wisely learn from Peter to shun them.

Reaction to temptation, though without panic or nervousness, should be instinctive. I become suddenly aware that my hand rests on the sizzling stove. Do I calmly reason, debate the issue, "Well, should I keep it there or not?" Rather, the reaction is swift, instinctive. Let there be an equal recoil before temptation. Of a married man, sincerely devoted and faithful, novelist Stephen Vincent Benét wrote: "And there comes a time, no matter what the intention, when a new face heaves into view and a spark lights. I'm no Adonis, God knows, but it's happened to me once or twice. And I know what I do then. I run. I run like a rabbit. It isn't courageous or adventurous or fine. . . . But I run. Because, when all's said and done, it takes two people to make an affair and you can't have it when one of them's not there."

³1954 *Proceedings of the Sisters' Institute of Spirituality* (Notre Dame: University of Notre Dame Press, 1955), p. 102.

In time of difficulty and temptation some relief may be achieved by physical change, taking a "break" for a few moments, fresh air, getting up, walking — all such sudden motion and switch of environment jars the growing mood with which temptation fascinates the mind and paralyzes the will. This fracture of mood discourages temptation even when it does not dispel it altogether. If one is alone, a companion to talk with might be found. If one is idle, a quick recourse to interesting work or some engrossing distraction of mind often helps. A handy book or periodical may assist. The airline pilot, warned of a storm area ahead, does not make a simple act of trust in the capacities of his ship. He alters his course, avoids heavy weather altogether if humanly possible. He knows too much is at stake for a gamble.

A Prayer-in-Action

Present-day psychiatrists wisely warn against excessive focusing on problems such as are under consideration here. A worrisome preoccupation with such matters only adds to their damage. Psychiatrists suggest rather that at least equal attention be turned to the person's general outlook on life somewhat in the manner suggested earlier in this article (on the refreshing of motives and values). Everyone concedes the injurious effects of brooding, for instance, over this or that possible symptom of illness. If you don't truly have the affliction, worry may soon obtain it for you; and if you do have it, worry may double it. The same thing occurs in the spiritual life. But this is not to outlaw intelligent concern and intelligent attention to the means of disciplining whatever conduct is intolerable in life. An aid in this direction will be a limited, reasonable plan of self-restraint. How might this be done?

Suppose a religious determines to undertake some small denial of pleasure or inclination twice each morning and twice again in the second half of the day, each time offering the peaceful decision to our Lord as a prayer, a prayer-in-action, begging humbly the needed grace of selfconquest for His sake. This will impose no weighty burden, attract no attention, cause no morbid focusing on the problem. Bypassing some item at table, assisting another when inconvenient to do so, postponing a desired relaxation for ten minutes, knuckling down to a task for which attraction is absent, and, perhaps best of all — an appalling suggestion offered with apologies — arising promptly with the unfriendly

clamor of the morning bell! Each of these, coupled with a short aspiration of loving prayer, will recall to mind and heart that my true motives aim always in one direction only. This is *not* suggested as the familiar development of virtue "by repeated will acts." Rather, this is the conscious development of intimacy with our Lord by offering deliberate expressions of love to Him repeatedly. These expressions of love are offered in actions in which I place Him first, my own inclinations second. This is prayer-in-action.

A check can profitably be made at noon and at night: "Did I make my prayer-in-action twice, or more?" Let this check be made strictly, renewing then the Morning Offering and the Mass offering as well — and return happily to duties "through Him, and with Him, and in Him."

A Loving Lord Within

Our Catholic faith highlights God's revelation to us that when the soul is in the state of grace God Himself dwells in that soul in a very special, intimate manner. God is here: Father, Son, and Holy Spirit — all Three; and my heart especially responds to the presence of the eternal Son whose personal love has changed and colored my entire life. He is here, right here, in the truest sense, a companion, a source of strength, a fortress against loneliness and that illusion of isolation which the shock of sin can bring. Father DeJaegher's little volume, *One With Jesus* (Westminster: Newman, 1948), will provide powerful assistance to many in attaining a new depth of insight into what God's indwelling can mean for daily living. The basic fact that God Himself dwells within can and must be a source of that strength which only a person who loves and is loved possesses, in the face of temptation.

The human heart craves love, to love and be loved with true concern, personal attention and attachment. Christ offers us such love if only we will look to Him, clearly seeing the Heart of hearts offered to us. For that love, *every* earthly sacrifice is paltry in comparison.

Great singleness of heart, supercharged with Christ's grace, releases within any human personality power otherwise unsuspected. Singleness of heart: a Frances Xavier Cabrini, a Matt Talbott or Therese of Lisieux, a Cornelia Connelly or

Philippine Duchesne, an Isaac Jogues, Charles de Foucauld, or Elizabeth of the Trinity. These had one love only. Even in secular life, models of astounding singleness of determination are readily found: a Charles Lindbergh on his epic Atlantic flight, fighting the deadly paralysis of fatigue, doing cramped calisthenics in his narrow cockpit, reciting endless multiplication tables, and triumphing.

For love of our Lord, then, a blueprint has been submitted for constructing (or re-constructing) an interior citadel against the lethal foe, serious sin. That blueprint outlines four basic steps: (1) A general check on fundamental spiritual truths. Love needs reasons. Familiar truths must be revitalized; familiar motives must sink new roots. (2) Prudent, alert conduct in the presence of temptation. (3) A new plan of self-restraint as love's prayer-in-action. (4) Insistent recollection of God truly within. For Christ's love is our whole existence, and our love must flow into action.

The apostles, recall, had fished all the night in vain, without the Lord. But when He appeared, it took only a word, a change of approach, and success overwhelmed them. Thus He proved once again that He is indeed the way, the truth, and the life. For religious most of all, Christ is our way, our truth, and surely our very life if we wish to be "the truest of all lovers."

Perpetual Vows

Hugo J. Gerleman, S.J.

IN HIS POEM, "The Ballad of the White Horse," G. K. Chesterton probes into the radical differences between the spirit of Christianity and the spirit of paganism — old and new. One of the marks that he sees in the true Christian is his fidelity to his plight word:

And whether ye swear a hive of monks,
Or one fair wife to friend,
This is the manner of Christian men,
That their oath endures the end.

[Bk. V, ll. 276-79]

Therefore, by this sign will men know "the barbarian come again," that he will be fickle, unstable in his promises, untrue to his vows and oaths.

There is no way of knowing exactly what generation of men Chesterton wished to brand with his characterization of the neopagan, but one wonders whether our present generation may not have been included in his vision. Certainly when we consider the present attitude toward the marriage vow, we see what was once regarded as a sacred and lasting obligation made frequently a matter of a passing whim. There is no need to give the statistics of divorces since they are so well known. We also know that to some extent even Catholics have been affected by this plague of inconstancy in marriage.

Has this easy attitude towards a sacred and serious promise infiltrated even into the religious life? I have no ready statistics in the matter, but I think it safe to say that even religious are not immune to the tendencies of the age in which they live. Certainly the standard of living in a country, the level at which luxuries and comforts are enjoyed, affects the poverty of religious. Likewise if a spirit of independence and impatience of restraints prevails in an age, it will make its influence felt on the religious. So it would not be surprising if infidelity to marriage vows and a general restlessness and instability in the face of difficulties, both so noticeable in many men and women in our times, would

find a counterpart in the lives of religious. Rather it would be surprising if this were not the case.

It seems in a true sense that the spirit that should enter into the making of a vow is counter to a spirit that is running through our age. One element expected in the spirit with which vows should be taken can be typified by the common expressions, "to burn your bridges behind you," "to put your back to the wall." Those expressions are obviously taken from warfare, from battle, from fight against strong forces. Those warriors who burn their bridges behind them and who put their backs to the wall cut off all chance of retreat. To survive they must overcome the enemy that confronts them. They have said "no" to their fears and to any possible cowardice. They are giving themselves psychological support by cutting off avenues of escape which poor human nature is prone to take. They, as it were, force themselves to be brave — now they have to fight it out.

When a person makes a vow, he does a like thing. He freely promises God to do the better thing; at the same time he realizes that he will come upon difficulties in making good his promise. In order to forestall the weakness of vacillating human nature, he wants to assure himself of an undeviating will that will secure the performance of the act under all circumstances. For this purpose he freely binds himself under sin to carry out what he is promising. In thus stabilizing his will by the vow we may say that he is putting his back to the wall, that he is burning his bridges behind him. He is now committed to bravery, to heroism, if need be, in meeting the attacks on his resolve.

There are, of course, many other considerations that enter the mind and affect the heart of one taking a vow. The vow, after all, is a means to an end. Through it the person taking the vow certainly wishes to give special honor to God, to bind himself more closely to his Creator, to be united to Him more intimately in charity, and so on. But with all these there is the intention to establish himself enduringly in his resolution, to confirm his will when difficulties arise. Stability of will, fidelity to his promise is what he is seeking.

This motive has a place in the taking of every vow, but it has a special place in the taking of perpetual vows. Why this is so is perfectly clear. A perpetual vow means that perpetually, for all the days of life left to a man, he is bound under sin to keep

his promise to God. He deliberately wanted this, freely bound himself. It means that, as far as his own will is concerned, no change can be made; he is free to move in only one direction. He must until his dying day (when it is a question of the vows of religion) will to be poor, chaste, obedient. If he does not, he is unfaithful to his promise. This finality of his exclusive choice is what makes his vows perpetual.

Of course, there is the possibility that in spite of the firm will-set of the religious an objective difficulty becomes manifest that is an impediment to the perpetual living of his vows. In that case there is place for a dispensation by competent authority. But it is an objective difficulty; therefore, as far as the will of the individual is concerned, it can tend in only one direction until it is clear that the will of God indicates another way of life.

This is all very obvious, but it is strangely true that in the day-to-day living of one's life a person can let even the obvious become blurred or keep it in the far corner of consciousness. There have been not a few religious who were bound by perpetual vows but who gradually, almost imperceptibly, started thinking in another way and letting their will tend in the wrong direction. With this they began veering off the true course of the religious life and hardly noticed it. As they became comfortable moving in their new direction, they began to depart even more from their religious ideals and manner of life. After some time they found themselves fully conscious of thinking and moving in an entirely different direction from that in which they should have been tending. And they found that they were quite content to be in this condition. The thought of the finality of their selfgiving to God by perpetual vows had lost meaning by then. The will had been drained of its original decisiveness to be faithful to the end. Then difficulties, temptations, counter-attractions became arguments for giving up their way of life. They ended by wanting to be dispensed from their vows.

When a religious comes to such a pass, it might seem that the only sensible thing to do is to get that dispensation. Now it may very well be that on the part of the institute this becomes desirable; for when a member has lost the spirit of the religious life, when the ideals of an intimate following of Christ are gone, when it seems that he will not be content in religion, then the congregation or order may well judge that the individual is no longer a desirable member. This on the part of the institute.

However, it seems that the individual ought to have the following truth clearly pointed out to him. He still has his perpetual vows and is under the obligation, if it is at all possible at the stage at which he is, to recapture the spirit he has lost, to refashion the ideals he has let fade, to win back his peace and happiness in the following of Christ. This will no doubt require a hard struggle with himself. It will require humility, true reliance on God. The religious will have to pray and pray sincerely for the one thing needed just now. He may have to endure days of darkness and distress until God deigns to restore the light and peace that he has forfeited. It may seem to him that this is asking too much, that it is laying too great a burden on weak human nature. Yet this is precisely what the obligation of his perpetual vow would demand. He solemnly promised to remain firm under difficulties, even those that are wholly or partially self-made. For his courage and comfort he may reflect that others have worked themselves out of a similar difficulty and recovered their original view and generosity to go on in peace and happiness to the end in their vocation.

Some seem to fall into the state described above because of a rather unrealistic outlook on the vows of religion. They seem to imagine — even though they have often been told the contrary — that with the pronouncing of the vows difficulties in keeping them disappear, or at least are of such negligible force that one hardly notices them.

Such a view, of course, manifests a radical misunderstanding of the true nature of religious vows. As was said earlier, in a true sense it is precisely because real difficulties are expected in one's striving for perfection that the vows are taken. They are concerned with strong, deep, and abiding human passions. It may be that these are somewhat dormant at the time the vows are pronounced, but it is rather to be expected that in the life of every religious at some time instincts and passions will reassert themselves, that the passion of sex, the passion of self-will and independence, the passion of acquisitiveness will clamor for fulfillment, and that vehemently. This does not indicate that it was a mistake to take perpetual vows. It proves rather that it was not a mistake to take them — they are now being experienced as necessary supports of the will to remain constant and faithful in a life of sacrifice, of generous self-giving to God. Now is just the time when the remembrance of them should give that help which weak human nature needs, if the religious is to remain

faithful to the way of life which he has pledged in all seriousness to God.

Right from the beginning, along with the deep conviction of the dignity and value of his intimate following of Christ in the life of the counsels, the religious ought to cultivate a growing spirit of fidelity and loyalty to God through the observance of his vows. He should keep his face set toward the mountain top of final perseverance in his way of life, as Christ set His face toward Jerusalem and the sacrifice to be consummated there. "But I have a baptism to be baptized with; and how distressed I am until it is accomplished" (Lk 12:50). "... he steadfastly set his face to go to Jerusalem" (Lk 9:51-52). And when the dread hour of His crisis came upon Him, He told His disciples: "But he comes [the prince of the world] that the world may know that I love the Father and that I do as the Father has commanded me. Arise, let us go hence" (Jn 14:31). And He went all the way, even to death on the cross.

It is hoped that what has been said makes clear how great an error it is to have recourse too readily to the thought of a so-called "temporary vocation" as an easy way out of the obligations of one's perpetual vows. Authors who use the term surely wish to have the nature of such a vocation carefully understood. We are dealing with fallen human nature. When the vision of faith grows dim and the motives which depend on it become weak so that the person is no longer willing to face the true nature of the religious life and its demands, he may be inclined to hide his want of fidelity by thinking of himself as having only a "temporary vocation."

This is readily granted by all, I believe, that even after a person has pronounced his perpetual vows, it can become apparent that there is a clear, objective difficulty in the way of continuing his religious life. Some loyal, determined religious have found that God in the mysterious designs of His providence apparently does not want them to go on as religious in spite of their own sincere will in the matter. The religious may be in certain danger of losing his mental health; he may not be able to succeed in the studies required in the institute that he has joined; his leaving may be necessary to provide for his parents who are in serious need. These and other objective reasons may exist that give grounds for the legitimate withdrawal from the religious life. Oftentimes this is experienced as a real hardship

and is done against his own will, in the sense that it is only because of the conviction that such is God's will that he can bring himself to accept a dispensation from his vows. Such persons, of course, have no reason for any fear or anxiety. God knows their heart and their fidelity to the promise made to Him. He simply has other plans for them. In His wise and loving providence He has allowed them to live for a period under religious vows for their own ultimate good. Such then are sometimes called temporary vocations.

But to use the term "temporary vocation" in any other sense, when there is question of perpetual vows, would seem to be a misnomer — even something of a mockery. Certainly the religious cannot of his own volition, when the going becomes hard or interest is waning, determine that he has only a temporary vocation. As soon as he becomes conscious of entertaining such a thought, he should immediately reflect that, as far as his own will is concerned, he has left himself only one legitimate choice, and that is to fulfill the obligations of his vows to the end with the help of God. His vows are perpetual. This perpetual engagement can be terminated only if God so wills it. If the religious is not careful right at the start to confirm himself in his true position, he may gradually let himself be beguiled into a wrong way of thinking. From the very first days of his religious life he ought to orientate himself in one direction and all along make sure of maintaining this orientation lest he allow himself to be thrown off course by the winds of adversity.

God's attitude towards the taking of vows is revealed in the book of Ecclesiastes, where it is written: "If thou hast vowed anything to God, defer not to pay it: for an unfaithful and foolish promise displeaseth Him: but whatsoever thou hast vowed, pay it. And it is much better not to vow, than after a vow not to perform the things promised." (5:3-4)

St. Ignatius, who seems to have been the first to make the devotional renewal of the vows a matter of rule, gives the exercise a threefold purpose: to increase the devotion of the religious, to renew in them the memory of the obligation by which they are bound to God, and to confirm themselves more solidly in their vocation (*Constitutiones Societatis Jesu*, IV, 5). The religious would do well to recite each day the formula of his vows and to renew in all sincerity the oblation he made of himself on the day he vowed to God perpetual poverty, chastity, and obedience.

Mother Anna Tabouret

Sister Mary Kenneth, H.H.M.

THE CONGREGATION of the Sisters of the Holy Humility of Mary is unique in the annals of American history in its immigration to the United States as a community just ten short years after its French foundation. The leader and the inspiration, the enthusiastic spark and the driving force of this daring venture, was a truly remarkable woman, Mother Anna Tabouret.

Marie Tabouret was born December 1, 1828, in the peaceful little village of Nomeny in the province of Lorraine during the turbulent period of French history caused by the downfall of Napoleon. The shadow of tuberculosis darkened the Tabouret home in 1830 claiming the lives of an infant brother and the father, and threatening the life of the mother. Almost inevitably the two-year-old Marie became the undisputed center of attention in the bereaved household.

Madame Tabouret, well-educated herself, determined that Marie should receive a suitable education; and despite her ill-health she herself tutored the child. Marie proved to be so talented in music that by the age of five she had mastered the fundamentals of this art. Although the mother saw the necessity of education, her maternal love blinded her to the child's most obvious need — discipline. Marie grew accustomed to having all her desires gratified and her whims satisfied. With a child's keen sensitivity to adult weakness she was quick to take advantage of her mother's love and her own delicate health. If she were crossed or her wishes thwarted, she would put her hand dramatically over her heart and exclaim, "Mon coeur! Mon coeur!" All thought of punishment would then be forgotten. The family housekeeper, a frequent witness of Marie's temper, tried in vain to convince her mistress that such willfulness needed to be curbed. The child's legal guardian, appointed by her father, joined his counsel to that of the housekeeper; and finally it was agreed that Marie should be sent to the village school where she could mingle with boys and girls of her own age. In class Marie learned to her astonishment that the other children were not impressed by her cry of "Mon coeur!"; on the contrary,

they placed a much higher value on strength than they did on weakness. Thus the first restraint upon her strong will was imposed by her school mates who made it clear to Marie that her own will could not and would not always prevail.

When Marie was twelve her mother died and the grief-stricken orphan was taken to live with her guardian. Her frail constitution, further weakened by loneliness and sorrow, made her an easy victim to typhoid fever. After long weeks in bed and longer months of supposed recuperation, it was discovered that a serious curvature of the spine had developed to further impede her recovery. Although unable to attend school regularly for some years, she was able to receive her first Holy Communion with the other children of her age. On this day of days her heart was sad and lonely while her body was still weakened by illness, but she poured out all the desolation and sadness of her soul in prayer to the God truly present within her.

When her health improved, she was sent to Paris to study at the Conservatory of Art and Music where she majored in piano and organ and where her talents were recognized as extraordinary. Sorrow again appeared in her life when her trusted guardian absconded with a portion of her inheritance. Although stunned by this unexpected treachery, Marie managed to complete her education by a prudent management of her finances.

During the latter part of her stay in Paris she became the penitent of the great Dominican, Lacordaire, an opportunity which was one of the most powerful and influential graces of her entire life. His influence upon her spiritual development was to be almost limitless, transcending both time and place. His oft-repeated admonition to those who sought his advice was, "Strive to live always on the highest level of spiritual endeavor." Later she was to hand down this advice as a precious tradition to her community.

At the completion of her education, she returned to her native province where she became organist and choir directress for several village churches. To an onlooker, and perhaps even to herself, her life seemed already set in its future course; but in reality her life work had not even begun.

The first link in the chain of events which would forever unite the destiny of Marie Tabouret with that of a future religious community was forged in her meeting the Reverend John

Joseph Begel. Through her work as parish organist she came into contact with this scholarly priest, pastor of two small adjoining parishes, who was deeply concerned with the religious education of the children under his care. Although Napoleon III had permitted passage of a bill returning education to the control of the Church, he was secretly anticlerical and was merely biding his time. Father Begel had obtained permission to use the town hall of Dommartin-sous-Amance for his religion classes; but as Napoleon's true attitude became more evident, this permission was rescinded.

The problem of finding another suitable place for the classes was solved when Mlle. Antoinette Potier, a well-educated and well-to-do woman of Dommartin, offered the use of her home. She welcomed this chance to be of service to the poor of the village; and when Father Begel's efforts to obtain religious teachers failed, she provided a home for a lay teacher, Julia Claudel, whom he employed. When the actual work of the school began, Mlle. Claudel was assisted by the mistress of the house, Antoinette Potier, and her faithful house-keeper, Marie Gaillot. These three ladies, united by their common interest in the school, soon requested of Father Begel a simple program of daily religious practices which they might perform together.

Through Father Begel, Marie Tabouret became acquainted with the school in the Potier home and was introduced to the three women who were conducting it. As she listened to Father Begel explaining his dream of providing qualified teachers for the poor and neglected villages of France, her own enthusiasm and interest were enkindled. In the quiet-spoken Antoinette Potier were detected the lineaments of a great sanctity already being proved in the crucible of physical suffering caused by tuberculosis. As Marie considered Father Begel's ideals and then studied the gentle way in which these ideals were being brought to actuality, she was filled with a desire to be a part of this great work. At the age of twenty-seven she received Father Begel's permission to join the little group.

Soon other young women joined in the apostolate and Father Begel was able to staff schools in both of his parishes. When Mlle. Potier, on behalf of the others, asked for a more definite rule and a completely religious manner of life, Father Begel gave them a sodality manual to follow and suggested that they wear a blue uniform in honor of our Lady. On the feast of the

Assumption, 1855, the group assisted at Mass in the village chapel, dressed in a blue merino uniform with a cape of the same material, a white collar, and a simple peasant cap. They thus attracted no unwanted attention from an unfriendly government.

During the next three years Father Begel studied the regulations of other congregations and finally drew up a constitution which he submitted to the bishop. On August 29, 1858, the bishop approved their rule but not the suggested title of the congregation. He wrote, "You propose to give to it the name of the Assumption of Mary. Permit me, M. le Curé, to submit thereupon my thought. I should prefer a name less high sounding and I would propose to name these daughters the Daughters or Sisters of the Holy Humility of Mary."

Until this formal approval was granted, the sisters had been permitted to make only private vows; but now four of their number pronounced public vows in the little chapel at Dom-martin. They wore for the first time a starched white cap with a fluted frill, a black veil, and a silver band ring. On this occasion Antoinette Potier received the religious title of Mother Magdalen and Marie Tabouret became Sister Anna.

Of this happy day, Mother Anna was later to write: "At last the day of our perpetual vows. It witnessed our solemn consecration to God. True we had vows but being only conditional we were in constant apprehension of being obliged to separate despite the bonds of charity which united us. Our union of views, our common desire to promote the greater glory of God, to instruct the poor, ignorant and abandoned children in small localities, to assist the poor and the sick out of our own poverty, to endure this poverty, humiliation, and self-denial of both soul and body. But what of all this? Now we are permitted to consecrate ourselves to Jesus, soul, body and mind. What matters hardship?"

When the community numbered twelve professed members, the sisters were able to staff four schools in the area, a seeming indication that their work was taking a firm root in the soil of France. As Napoleon's true attitude toward the Church became more and more evident, Father Begel courageously attacked the duplicity of the Emperor; and his refusal to permit the singing of the *Te Deum* in thanksgiving for the seizure of the Papal States resulted in the loss of his two pastorates. He was forced

to confine his priestly activities to the direction of the new religious community; and the authorities then struck back indirectly by refusing the sisters teaching certification and by hampering their work in other small, annoying ways.

At this time of crisis Father Begel received a request for the sisters to go to America to teach at a settlement of French immigrants in Louisville, Ohio. Four of the sisters volunteered; but as their difficulties with the government increased, it was suggested that all might migrate. Bishop Amadeus Rappe of Cleveland wrote that he would welcome the entire community to his diocese.

Sister Anna was greatly interested in the American venture; but she feared that the trip would be too strenuous for Mother Magdalen, whose health was rapidly failing. Mother Magdalen saw in the Bishop's invitation an answer from God to all their problems and prepared to sell her property to pay the expenses involved in such an undertaking. The Bishop of Nancy at this time was the future cardinal, Charles Lavigerie, destined to further the progress of the Church in Africa by the foundation of the White Fathers. When the sisters consulted Bishop Lavigerie, he congratulated them on their fulfillment of his dearest dream, a missionary apostolate.

Mother Magdalen directed the preparations for the trip, even to the packing of her own trunk, although it was obvious to all that her death was near. On May 7, 1864, the saintly foundress died, quietly and serenely, after making her act of resignation to the will of God. Father Begel, the co-founder of the infant community, was almost inconsolable. Immediately the community was involved in litigation as Mother Magdalen's relatives endeavored to break the provisions of her will. When their efforts proved successful, the little band of sisters was left practically destitute.

In the dilemma and confusion resulting from Mother Magdalen's death and the loss of her property, Sister Anna, now appointed Mother, became the pillar and the support of the community. Behind her firm hand which grasped the reins of government was a brilliant mind equipped with unusual foresight and practical wisdom to cope with the multitudinous problems that beset them. Physically she seemed inadequate for the task, but spiritually she was equal to the challenge of each new

day. She saw the futility of staying in a land where government opposition prevented them from doing the work of God. She realized the folly, humanly speaking, of going to America without funds of any kind; but when Bishop Rappe wrote, "You will find in America the same unfailing Providence you found in France," she placed herself and her community confidently in the hands of God.

At the end of May, 1864, the little group, including Father Begel, ten professed sisters, one novice, and four orphans, sailed from Le Havre for America. As France grew smaller and smaller, finally fading entirely from view, they realized that they would never see their home land again. The voyage was further saddened by the death of one of the orphans; and as Mother Anna gazed at the still little form, it seemed to her that the first link with France was already broken.

The travelers arrived in New York on June 14, 1864. Bewilderment at their inability to comprehend even a single word being spoken around them added to the confusion they felt as they waited, penniless and homeless, for official entry into the country. Their actual destination was Louisville, Ohio, where they received a heart-warming welcome from the enthusiastic French settlers. Father Begel, leaving the sisters at Louisville, went on to Cleveland to consult with Bishop Rappe. Upon his return Father Begel announced that the community was to be given the opportunity to purchase a farm of two hundred fifty acres in Pennsylvania. He glowingly conveyed Bishop Rappe's description of the fine brick building which was already on the property and praised the graciousness of the Bishop in making the offer to them. In his account of the farm, Father Begel omitted mention of the fact that other communities attempting to live there had been forced to abandon the place because of its desolation, inaccessibility, and the difficulties involved in farming the swampy and rocky ground.

Leaving two of their number at Louisville to teach the children of the French immigrants, the other sisters cheerfully and enthusiastically journeyed on to their new home. The sight that greeted them was enough to daunt the courage of the bravest. The property did indeed boast the praised brick structure; but surrounding the building for acre upon acre were unhealthful swamps and thick, dense woods. The road leading

to the front door was nothing but a muddy path overgrown with weeds; the front yard was a marsh filled with rotting tree stumps. Vegetation of all kinds struggled for life, but the wild unconquered growth was far different from the trim lawns and neat gardens of their beloved France.

It was here in this hostile wilderness that the true qualities of Mother Anna's character reached their full flowering. Without money, without friends, speaking a foreign language, she began a foundation that endured and prospered. Humanly, her task seemed impossible, her obstacles insurmountable; but with an unwavering confidence in God she set herself to the work of accomplishing the impossible for His honor and glory.

Her sound practical judgment decided that the clearing of the land must be their first task if they were to survive at all. From dawn to dusk they labored — these gentlewomen whose hands had been trained for the needle rather than the plow. As they worked in the fields, felling trees, draining swamps, or planting seeds, they sang hymns or prayed the rosary. A potato crop was Mother Anna's first objective; and when this harvest failed, dark days of misery and hunger descended upon the community.

Their troubles seemed to increase from day to day with illness striking both sisters and orphans. This was the period of which Mother Anna was to say, "Things were too black to permit our feeling blue." Finally she realized that their affairs had reached such a crisis that unless help was forthcoming the whole venture would dissolve in failure. Her efforts to convince Father Begel of their dire situation had been unsuccessful as his only solution was the advice, "Take one more orphan and God will provide for His own." Mother Anna was willing to suffer any hardship to ensure the success of their mission; but when the very life of the congregation seemed at stake, she was certain that the hour for action had struck.

Without consulting Father Begel, she set off for Cleveland with Sister Odile and Sister Mary of the Angels. They walked barefoot along the muddy ruts of the road into Youngstown, Ohio, a distance of twelve miles, stopping at a creek to wash their feet and don their shoes before proceeding to the depot. After a trip on the night train, they arrived in Cleveland where kindly pedestrians directed them from corner to corner until they arrived at the Bishop's house. His amazed expression

prompted a speedy explanation of why they had come, unannounced, unexpected, uninvited. They blurted out their hopeless dilemma — strangers in a strange land — no means of support — no means of communication with their American neighbors — no food — the failure of their crops — the sickness of the orphans. Later Sister Odile was to admit, "I disgraced the community by sobbing aloud."

The bishop listened attentively and then asked, "What if I bid you remain and do the best you can, relying on Divine Providence?"

Mother Anna replied, "We would obey, Bishop, but we have not sufficient food, clothing, nor bedding. We have orphans. We have sick sisters and sick children. Bishop, please, tell Father Begel to take us home. France will not let us starve."

The bishop gave them a small sum of money; but far more important, he assured them that if they would remain and trust in God, their obedience would be rewarded. Perceiving in his words the expressed will of God, Mother Anna returned to the Villa and united all the efforts of the struggling community in a concentrated act of obedience. In an amazing way, the seemingly hopeless situation of the sisters began to improve. Everything that Mother Anna's hand touched seemed to prosper; her will would not admit defeat when she was acting under obedience. The wild, uncultivated land gave way when faced with her determination to establish productive gardens and fruitful orchards. She worked side by side with the sisters in the field, laughing with this one, coaxing another, but always watchful that the work progressed.

When more orphans arrived than could be cared for properly, she enlarged the housing facilities for both sisters and children. After two additions to the convent she had a suitable chapel erected for the Blessed Sacrament. She kept down building costs by producing the necessary materials on the farm itself. A saw mill was built in the woods, and she sought expert advice in selecting the trees to be felled. The better lumber was then set aside to be seasoned for future buildings. A brick kiln was erected in the front yard, and she herself supervised the making of the bricks.

One of the most startling decisions for the little French community was Mother Anna's determination that they should become Americanized as completely and as quickly as possible.

She was convinced that all must learn the English language if they were to be effective in a teaching apostolate; and when a teacher of English was hired, she herself set the pace in acquiring a second tongue. At a time when money was very scarce she paid the necessary fee to have the community incorporated in the state of Pennsylvania. Her foresight in this particular matter was completely incomprehensible to her compatriots.

When the deadly scourge of smallpox struck at the neighboring countryside, Mother Anna led the sisters into the homes of their American neighbors to nurse the victims of the epidemic. Thrusting aside all thought of personal contagion and fear, she turned all available convent space into hospital wards for the children. All through the long days and interminable nights of the siege, the sisters, under Mother Anna's leadership, fought the treacherous foe of infection which had invaded the homes of the sick. One of the original account books lists the cost of smallpox medicine at eighty-two dollars. A small fortune for those days! The heroism of the sisters at this time evoked the admiration of their neighbors, Catholics and Protestants alike; and as a token of gratitude the city of Lowellville, Ohio, presented the community with a small sum of money.

The gift came at a most opportune time, for Mother Anna was struggling with the problem of settling the debt on the Villa property. In an effort to raise the necessary three thousand dollars, the sisters had been soliciting funds from the workers on a railroad that was being constructed near the Villa. When the officials of the company heard of the sisters' need, they encouraged their employees to contribute generously. It was in gratitude for this unexpected assistance that Mother Anna offered to have the sisters care for any railroad men who were injured or taken ill on the job.

A two-room addition to Father Begel's house served as the infirmary which became known to the railroaders as "The Sisters' Hospital up Lowell Hill." As word spread of the excellent care given by the sisters, a larger building with suitable equipment soon became necessary.

The foundress decided to erect a hospital on the Villa property which would be large enough for the increased number of railroad patients. With her natural instinct for business she formulated a plan by which she could finish the clearing of the

Villa woods, utilize her saw mill, and acquire the needed building funds. She drew up a contract with the officials of the railroad by which they agreed to buy from her all the railroad ties she could produce. The constant buzzing of the mill from early morning to late evening proved that the little saw mill was now her greatest asset. To solve the labor problem Mother Anna hired the vagrants whose predominant fault had lost them their railroad jobs. Always a prudent woman, she exacted a pledge of each one as she hired him. "I'll never touch a drop of the old stuff as long as you boss me," was the frequently repeated promise as the recruiting of workers progressed. Instinctively, these rough men yielded her a ready obedience.

With the erection of the hospital the apostolate of the sisters was extended to include the care of the sick; and as the scope of the community's labors was enlarged, more postulants applied for admission. With the increased membership Mother Anna was able to supply teaching sisters to the nearby towns in Ohio and Pennsylvania. In 1870 a group of sisters volunteered to go to the diocese of St. Joseph, Missouri, in response to the bishop's plea for teachers. After other missions had been established in Missouri, it was decided that the western group should function as a separate community. In 1871 the separation was approved, and the sisters in Missouri formed a distinct congregation whose motherhouse was later to be established at Ottumwa, Iowa.

Although Mother Anna was an eminently practical woman dealing efficiently with the details of everyday life, spiritual values always occupied the foremost place in her mind. The ideals inspired by Lacordaire ever urged her to keep both herself and her sisters on the very highest planes of spiritual endeavor. Her character was marked by a rugged virility which scorned the unusual and the spectacular; if she was firm with her daughters, she was even more rigorous with herself. In her dealings with her subjects she could accurately gauge the severity with which they could be dealt, and she did not exact the same generosity from all. Her personal opinions never biased her decisions and her keen intellect was able to weigh all sides of a question dispassionately before reaching a final decision. In the governing of her community she insisted upon absolute obedience, and rejoiced when she received it.

Anything and everything that made her daughters happy contributed to Mother Anna's own happiness. She often planned

surprises for the community recreation hour and announced one night that soon a benefactress from France would be coming to pay the community a visit. This lady was a trusted friend of the sisters who not only was greatly interested in them but also was able to render them invaluable assistance. When the time for the visitor's arrival came, Mother Anna invited all the sisters to the parlor where a beautiful statue of the Blessed Virgin, more than life-size, awaited them. As a pledge of the community's devotion to Mary, this statue was placed above the high altar of the chapel where it remains today. It is at the foot of the community's benefactress that on each recurring August fifteenth the Mother of God is proclaimed the "supreme superior" of the congregation in an act of consecration composed by Father Begel and recited by the General Superior.

In the twenty years of her superiorship Mother Anna had guided her community in its struggle from seemingly impossible beginnings to circumstances in which the sisters were able to serve effectively as instruments of God's providence in the fields of education and charity. During this time her own health, always delicate, had been further weakened by the hardships of establishing the foundation. By 1882 the community seemed firmly established in America as evidenced by the increasing number of American subjects and the increased number of missions. Mother Anna believed that the time had come for the sisters to hold a canonical election. She, therefore, asked the Bishop's permission to resign, giving as the reasons her failing health and her desire that the sisters might freely elect a superior. The sentiment of the community was strongly opposed to her resignation and to the election of a new superior. While awaiting the Bishop's reply, patiently and humbly, Mother Anna began making quiet preparations for her retirement by moving her sleeping quarters to the attic with the other professed sisters. She seemed impelled by a powerful intuition that her retirement was near.

The validity of her presentiment was apparent to all on July 1, 1883, when Mother Anna was stricken with a complete paralysis of her lower limbs. The Bishop, now compelled by the hand of God, accepted her resignation and presided over the election of her successor, Mother Odile.

Mother Anna cheerfully resigned herself to the will of God and with characteristic foresight made plans for her new life as

an invalid. Her heart knew no idleness as it was constantly given to prayer, but she must have occupation not only for her mind but for her hands as well. After sorting and arranging the voluminous correspondence of Father Begel, she wrote an invaluable life of the founder, who had died in 1884 and who had been replaced by his nephew, the Reverend Nicholas J. Franche. In addition to her writing she was now able to utilize her knowledge and love of music, and an organ was brought into her room to enable her to teach the young sisters the principles of harmony and theory. During the hours remaining after music lessons, thousands and thousands of postage stamps were cut, sorted, and packed for a community of Belgian missionaries. These priests used the stamps to make works of art which were then sold to ransom young African children. While busy with her stamps or needlework, the invalid was able to receive and entertain the many visitors who climbed to her attic room in search of advice or prayers.

In the early days of her illness she had predicted that she would be an invalid as many years as she had been superior. The sisters laughed at this notion; but as the years passed on and death claimed more and more of the younger members, leaving Mother Anna to her life of suffering, many began to suspect the truth of her prophecy. She once confided to some of the sisters, "God has purposely forgotten that He put me here in this corner. He sends me showers of graces, but, you see, I owe Him a huge debt and have never been able to make a big payment. He is such a Good Master that instead of commanding His servants to bind me and cast me into the outer darkness He heeds my prayer, 'Be patient, dear Lord, and I will pay Thee all.' I must continue to work so that when He calls for me He will find me at my post."

For twenty long years she remained at her post, seeking no favors, asking no special services, denying herself the luxuries of pity and idleness. Physically she had much to suffer; but the sufferings resulting from her difficult position in the community caused her greater pain, for she still exercised tremendous power while possessing no authority. Consulted by superiors and subjects alike, she meticulously chose the prudent word so as to prevent wounding the charity of the community. Sometimes she reproached herself because the sisters were so very willing to serve her, and she worried lest this service be rendered to her

personally rather than to Christ through her. In 1902, as she approached her seventy-sixth birthday, some of the sisters recalled that her twenty-year prediction was nearing its fulfillment.

Although Mother Anna had aged through the years as the paralysis progressed, the changes had been so gradual as to be almost imperceptible. Early in 1903 a severe cold led to pneumonia, and because her condition seemed critical she received the Last Sacraments. After the anointing she apparently regained her strength, but by May of that year it was obvious that her exile was almost over. When Mother Patrick, the General Superior, suggested sending for Father Franche in order that she might be anointed again, the invalid merely replied, "As you will." The little girl who had screamed and stormed to have her own way, was now a woman of seventy-seven, eager only for the will of God.

Father Franche hastened to the room of the "Saint of the Garret" as one priest had called her. She smiled as he approached the bed with the holy oils. After the anointing she received Holy Communion, and in about the time it would take to consume the Host she was dead. The Bridegroom had come and called for her at the "post" where she had been waiting for twenty years.

Mother Anna was buried from the simple yet beautiful chapel that she herself had planned and erected. After the Requiem Mass the funeral procession passed down the front yard which she had claimed from the wilderness, in front of the convent she had built, near the orphanage she had loved, past the hospital she had erected, in full view of the farmlands she had cleared, until it reached the little cemetery she had plotted out for her daughters. She was buried near Father Begel, her friend in life and her companion in death. Over her grave her daughters erected a cross to let the world know that they had found The Valiant Woman.

Future events were to prove the truth of their conviction. The tiny grain of mustard seed blown by the providence of God from the native soil of France to the strange, harsh ground of America has taken root and sprung up yielding more than seven hundred fifty professed members. "All these rise up and call her blessed." The status of the congregation, once diocesan, is now that of a pontifical institute, conducting elementary and

secondary schools, hospitals, confraternity classes, and a home for crippled children. The steady progress and consistent growth of the community, together with the efforts of her daughters to prove themselves worthy of so valiant a mother by the practice of holy humility are the best evidence for the validity of her epitaph:

She hath looked well to the paths of her house;
and hath not eaten her bread idle. (Prov 31:27)

Survey of Roman Documents

R. F. Smith, S.J.

IN THIS ARTICLE a summary will be given of the documents which appeared in *Acta Apostolicae Sedis* (AAS) during April and May, 1959. Throughout the survey all page references will be to the 1959 AAS (v. 51).

Two Consistories

On March 12, 1959 (AAS, pp. 177-83), John XXIII held two consistories. In the first, a public one, His Holiness bestowed the red hat on three cardinals who had been previously created on December 15, 1958. In the second and secret consistory the Pontiff confirmed Cardinal Tisserant as Camerlengo of the Sacred College for the year 1959; he likewise ratified the election of Bishop Paul Cheikho as Patriarch of Babylon for the Chaldeans, published the list of prelates appointed since the last consistory, bestowed three cardinalatial churches in Rome, and accepted various postulations for the pallium.

Easter Messages

On Holy Saturday evening, March 28, 1959 (AAS, pp. 241-45), the Vicar of Christ broadcast to the entire world the customary Easter message. The living Church, he told his listeners, is the ever-present confirmation of the Resurrection of Christ. Like her founder, the Church has experienced enemies who sought to entomb her; but also like Him she has always risen again. Accordingly, he said, the feast of Easter should lead Catholics to intensify their fidelity to the Church. But, he continued, Easter also has a message for the spiritual life of each of the faithful. Easter, he pointed out, is a mystery of death and life; so it is that at this time each of the faithful is asked to die to sin by purifying his conscience in the sacrament of penance and then to nourish himself with the vivifying flesh of the immaculate Lamb of God.

The next day (AAS, pp. 245-52) the Pope delivered an Easter homily during the Solemn High Mass which he celebrated in St. Peter's. Speaking first of the passion and death of Christ, the Pontiff observed that the passion of Christ is both sacrament and example; it is the first because it contains and transmits the power of divine grace; and it is the second because it prompts all of us to the practice of that patience of which Christ is the supreme teacher. Then reflecting on the Resurrection, the Pontiff pointed out that in this mystery of Easter the

Master of life has triumphed over death and His victory is the victory of the Church throughout the ages. Accordingly Christians must face the future with confidence, in spite of all the machinations of the Prince of Darkness. For the victory of Christ over death is our guarantee of victory over the obstacles to justice, liberty, and peace.

Saints, Blessed, Servants of God

Several of the documents of the April-May issues of AAS were devoted to St. Pius X. On April 11, 1959 (AAS, pp. 316-18), the Holy Father sent a written message to the people of Venice on the occasion of his sending to that city the relics of St. Pius for a month's stay. The sending of the relics, said the Pontiff, fulfills the prophetic words spoken by the saint when he left Venice for the conclave at which he was elected Pope: "Dead or alive, I shall return." His Holiness went on to say that previous to his own election as Pope he had hoped to be buried in Venice near the tomb of St. Mark; since, however, that is now impossible, he expressed the wish to be buried in St. Peter's near the altar of Pius X, his predecessor both in Venice and in Rome. On May 10, 1959 (AAS, pp. 373-75), the Vicar of Christ broadcast to the Venetians a panegyric of St. Pius X at the conclusion of the month of devotions in his honor; and a similar panegyric (AAS, pp. 367-71) was preached by him in the Piazza of St. Peter's to the faithful who had gathered there to welcome back the relics of St. Pius after their stay in Venice; on the same occasion the Pope also gave a panegyric in honor of St. John Bosco whose relics were being brought at the same time for a stay in St. Peter's.

On April 12, 1959 (AAS, pp. 289-94), John XXIII performed the first canonizations of his reign by solemnly declaring the sainthood of Blessed Charles of Sezze (1613-1670), confessor, Franciscan lay brother, and of Blessed Juana Joaquina de Vedruna de Mas (1783-1854), widow, foundress of the Carmelite Sisters of Charity. During the Mass after the canonizations the Holy Father delivered a homily on the two saints. Using a thought from St. Francis de Sales to the effect that Christian devotion and sanctity can be reached by everyone no matter what his state or condition of life may be, the Pontiff proceeded to show how the two new saints admirably prove the Salesian doctrine. St. Charles was of a poor family; St. Joaquina was of noble birth; St. Charles was a farm laborer; St. Joaquina was raised in surroundings with no lack of material things. Yet both the one and the other reached the heights of sanctity. On April 13, 1959 (AAS, pp. 304-07), the Pontiff delivered an allocution to those who had attended the canonization on the previous day. The two saints, the Pope said, teach us that the things that are worthwhile are not the things of the world, nor human honor, nor nobility of family, nor wealth, but the will of God.

On March 11, 1959 (AAS, pp. 325-27), the Sacred Congregation of Rites issued a decree approving the two miracles required for the beatification of the Servant of God, Helen Guerra (1835-1914), foundress of the Oblate Sisters of the Holy Ghost (popularly known as the Sisters of St. Zita). On the same date (AAS, pp. 328-30) the same Congregation also approved the necessary miracles for the beatification of the Servant of God Mary Margaret d'Youville (1701-1771), foundress and first superior general of the Congregation of the Sisters of Charity (Grey Nuns). Five weeks later on April 19, 1959 (AAS, pp. 387-90), the Congregation issued the decrees stating that it was safe to proceed with the beatification of both the Servants of God mentioned above. Then on April 26, 1959 (AAS, pp. 337-42), John XXIII issued the apostolic letter, "*Renovans faciem terrae*," by which the beatification of Helen Guerra was proclaimed to the Church; in the document the Pontiff points out that Leo XIII was moved by the Blessed's zeal for devotion to the Holy Spirit to commend special prayers to all Catholics during the Pentecost octave and later to write the encyclical *Divinum illud munus* on the Holy Spirit. On May 3, 1959 (AAS, pp. 343-48), His Holiness issued the official notice of the beatification of Mary Margaret d'Youville in the apostolic letter, *Caritatis praeconium*. In the notice of the beatification the Pontiff singled out charity towards others as the commanding trait of the new Blessed, a trait that merited for her the title of "the mother of universal charity."

On April 27, 1959 (AAS, pp. 352-54), the Vicar of Christ delivered an allocution to Luccan Catholics present for the beatification of Blessed Helen. Having recalled that she was the teacher of St. Gemma Galgani, the Pontiff said that as St. Margaret Mary was the divine instrument for spreading devotion to the Sacred Heart, so Blessed Helen was God's instrument for spreading devotion to the Holy Spirit. Her own life, he continued, was a luminous manifestation of the superabundant fruits which the Holy Spirit infuses into those who are docile to His action. He concluded by saying that the life of the Blessed has a vital lesson for today; we need a new coming of the Holy Spirit, a new Pentecost to renew the face of the earth. On May 4, 1959 (AAS, pp. 363-64), His Holiness gave an allocution to the Canadians present in Rome for the beatification of Blessed Mary Margaret d'Youville. Pointing out that she is the first Canadian-born blessed, he urged his listeners to imitate her profound faith, her perfect living out of various states of life, and especially her intense and supernatural love of the poor, the sick, and the unfortunate of every kind.

On November 20, 1958 (AAS, pp. 274-77), the Sacred Congregation of Rites approved the introduction of the cause of the Servant of God Aloysius Palazzolo (1827-1886), priest, founder of the Sisters of the Poor (Italy). On January 28, 1959 (AAS, pp. 277-78), the same

Congregation approved the reassumption of the cause of Blessed Mary of Providence (1825-1871), virgin, foundress of the Helpers of the Holy Souls.

To Priests and Religious

On February 10, 1959 (AAS, pp. 190-95), the Roman Pontiff gave an allocution to the Lenten preachers of Rome, discussing with them the traits that should mark their preaching. Wisdom, simplicity, and charity, he said, should mark the sermon work of a priest. Wisdom should be shown in the choice of subject matter and the Pontiff recommended the following for their sermons: sin and its punishment, private and public worship, the sanctification of Sundays and holy days, the duties of the married state, the education of children, respect for the human person. Simplicity, he continued, should lead them not to seek their own renown but to work for the instruction of their hearers, while charity should urge them to seek only one thing: to draw their listeners to the love of God.

On March 12, 1959 (AAS, pp. 198-202), the Pontiff addressed the members of the Apostolic Union of the Clergy, pointing out to them that a priest before all else must be a man of God. Like Abraham, a priest has left his own home to seek the land of promise in which, if he is true to his vocation, he will find Christ and Him crucified. Scripture and the Eucharist, he continued, must be the food of the priestly life; speaking of the latter, he said: "There is no perfection nor true love of God or of Christ without a profound devotion to the Eucharist." He concluded by reminding his listeners that their love for souls must lead them to prayer, contemplation, and penance, for "This kind is driven out only by prayer and fasting" (Mk 9:28).

On April 21, 1959 (AAS, pp. 375-81), the Pontiff delivered an exhortation by radio broadcast to the clergy of Venice gathered in the Basilica of St. Mark to honor the relics of St. Pius X. His Holiness began by remarking that a priest is granted what is not given even to the angels. Accordingly a priest must reflect this dignity in every aspect of his life and conduct. He advised his listeners that care of their own soul, manifested in prayer, recollection, study of sacred doctrine, and careful use of the sacrament of penance, must come before every pastoral preoccupation. He emphasized this point by quoting St. John Chrysostom: "If the priest possesses all the virtues, then he is like the best kind of salt; and with it the whole people can be seasoned. This will be done by seeing the priest rather than by hearing him; for the first way to learn is by seeing the good; and the second way is by hearing it." The Pope concluded his exhortation by urging his listeners to continued loyalty to the Church and to the pursuit of all human values, natural and supernatural.

On April 16, 1959 (AAS, pp. 307-13), the Pontiff delivered an allocution to all branches of the Franciscan family on the 750th anniversary of the pontifical confirmation of the Franciscan Rule. All branches of the Franciscans, the Pontiff stated, are faithful to the fundamental points of the original Franciscan Rule: poverty, obedience, charity. Franciscan poverty, he went on to say, emphasizes the serene joy that comes from the giving up of material possessions. Obedience, especially that to the Roman Pontiff, he continued, is a necessity of religious life; history shows that obedience to the Holy See has led to success in the life of religious orders, while lack of obedience has led to unfortunate states of insubordination and unruliness. Finally he noted that charity has always been the soul of the Franciscan missionary spirit; it has made of the members of the Franciscan family conquistadors of souls for the triumph of the name, love, and kingdom of Christ crucified.

Messages on Various Subjects

Under the date of February 15, 1959 (AAS, pp. 206-08), John XXIII sent a written message to the first Eucharistic Congress of Central America. The Eucharist, the Pontiff declared, infuses into the heart of man a new energy of supernatural love which strengthens while it purifies human love. The Eucharist unifies the entire man until there is created in each individual the perfect man, created to the image of God and conformed to the example of His Son. Moreover, he added, the Eucharist also helps human relations; for by calming the tumults of the spirit, it leads to goodness, justice, and mercy. Finally the Eucharist strengthens family life; since Christ's love has given us the sacrament of the Eucharist, it is there that the highest spiritual union between man and wife can be realized.

On April 19, 1959 (AAS, pp. 313-14), the Vicar of Christ sent a radio message to the faithful of Belgium on the tenth anniversary of the Belgian radio program, "The Missionary Hour." His message to the Belgians can be summarized in two quotations which His Holiness took from the writings of Pius XII: "The missionary spirit and the Catholic spirit are one and the same thing." "The Catholic vitality of a nation is measured by the sacrifices it makes for the cause of the missions." A week later (AAS, pp. 349-52) the Pontiff addressed a group of Italian women devoted to the assistance of missionaries. He told them that missionary cooperation today is urgent and imperative, for the last ten years have been critical ones for missionary activity. He pointed out to his listeners that missionary cooperation is not exhausted by material aid; if it were, then the problem of the missions would be only a human problem. As it is, however, the problem is a supernatural one; and material help, while necessary, is neither the principal nor the only form of assistance. To such help there must be added prayer and

above all suffering. He concluded by reminding his audience that missionary cooperation will not only help the missionaries but will also revitalize their own dioceses and parishes.

On February 10, 1959 (AAS, pp. 205-06), John XXIII sent a written message to the First National Congress of Spain on the Family, telling the members of the Congress that three principal loves exist in the heart of man: conjugal love, parental love, and filial love; to harm these loves, he said, is to profane what is sacred and to lead to the ruin of one's country and of all of humanity. On March 1, 1959 (AAS, pp. 195-97), the Pontiff addressed the Ninth National Congress of the Women's Italian Center; he reminded his listeners that the family finds its guardian and protector in the wife and mother of the family; hence in the face of present dangers to the family, they must as wives and mothers turn all their efforts to the preservation of family life.

On May 1, 1959 (AAS, pp. 355-59), the Pontiff gave an allocution to a group of Italian workers, telling them that true happiness consists in not losing sight of man's supreme goal; hence he urged them always to seek celestial things even when they endeavor to raise their level of living. On March 18, 1959 (AAS, pp. 202-04), His Holiness addressed members of the International Symposium on Prophylaxis, assuring them that their work was a labor of real charity, since they endeavor to prevent those physical and psychical disturbances which obscure the splendor of the divine spark that is human reason. On May 4, 1959 (AAS, pp. 359-62), John XXIII spoke to the participants in the Third Italian Congress of Catholic Newspapers and Periodicals. He urged his listeners to employ the arms of truth and of charity in their work and advised them to be kind even when fighting what is wrong according to the saying of St. Augustine: "Kill the error, but love the erring." He concluded by exhorting his listeners to publish works that will reflect the wisdom, love, and beauty of God. On April 11, 1959 (AAS, pp. 303-04), the Pontiff addressed an international group of war veterans; he told them that peace can not be decreed by any earthly power but must flow from the interior of each individual man.

On April 1, 1959 (AAS, pp. 299-301), the Pope spoke to members of the Federation of Catholic Universities; he pleaded with them to concentrate on building up a strong wall against today's materialism, concluding by asking them to be Christ-bearers, since Christ is the apex of all knowledge. On the same day (AAS, pp. 259-60) the Pontiff addressed the Second Congress of Negro Writers and Artists. He encouraged them in their study of the unity and responsibilities of a Negro-African culture. He pointed out, however, that the Church is not to be identified with any one culture, for her work is of another order — that of the religious salvation of man. Nevertheless, he added, the

Church is always ready to acknowledge, welcome, and animate all that is to the honor of human intelligence. He concluded his talk by urging his audience to have sympathy for and to collaborate with other cultures. On April 7, 1959 (AAS, pp. 301-02), the Vicar of Christ addressed the members of the First Ciceronian Congress. He told them that because so many today pursue the study of mathematics and of technology, it is necessary to stress Latin and similar subjects; otherwise men will become like the machines they make: cold, hard, loveless. On February 16, 1959 (AAS, pp. 204-05), the Pontiff delivered the first radio message to Japan from Vatican City Radio, urging Japanese Catholics to greater sanctity in their lives.

Miscellaneous Documents

A decree of the Sacred Consistorial Congregation, dated February 28, 1959 (AAS, pp. 272-74), provides that all military vicars should make an *ad limina* visit to Rome every five years. In a special document of February 18, 1959 (AAS, p. 228), the Holy Father appointed the members of a Commission to organize the coming diocesan synod of Rome. By the apostolic letter, *Boni pastoris*, February 22, 1959 (AAS, pp. 183-87), John XXIII set up new norms to govern the activity of the Pontifical Commission for Motion Pictures, Radio, and Television. On March 6, 1959 (AAS, p. 271), the Holy Office prohibited the diffusion of all representations and writings which present the devotion to the Divine Mercy according to the forms proposed by Sister Faustina Kowalska; the removal of any such representations which may already be exposed for worship was left to the prudence of the bishops. On April 4, 1959 (AAS, pp. 271-72), the same Holy Office forbade Catholics to vote for candidates who are associated with Communists and who favor them in their way of acting. In a special radio message of April 27, 1959 (AAS, pp. 314-16), the Holy Father requested prayers during the month of May for the success of the projected General Council.

Views, News, Previews

ST. CHARLES of Sezze, one of the two saints whose canonizations are noted in this issue's "Survey of Roman Documents," was born in 1613 in the small town of Sezze, Italy, a few miles to the south of Rome. Born Giancarlo Macchione, he received only a rudimentary education which taught him to read and to write; at the age of twenty-two he was received, against the wishes of his relatives, into the novitiate of the Roman Franciscan Province and was given the name of Charles. After his profession he was appointed to various houses of his province and was finally stationed in Rome at San Francesco a Ripa where he continued to live until his death. Outwardly he led the humblest kind of life, being employed as gardener, cook, sacristan, and beggar for the community. Inwardly, however, he led a life of sublime mysticism. He was the recipient of many extraordinary mystical graces: visions, transverberations, intuitive knowledge of consciences. To Alexander VII, Clement IX, Clement X, and Clement XI he predicted their election to the papacy. The trials of his life were comparable to his privileges. He was subject to intense interior desolation; God also allowed him to be tried by vehement passions, especially those of anger and lust; and apparently it was only his practice of severe and continued penance that permitted him to persevere in the path of sanctity in spite of the temptations to which his passions led. At the order of his superiors he composed in prose and verse a considerable number of spiritual writings which are characterized by a style as simple as it is profound. A few of these writings have appeared in printing, but the great majority of them remain unpublished. St. Charles died on January 6, 1670; he was beatified two centuries later by Leo XIII; according to the decree of canonization the commemoration of St. Charles is to be made on January 6.

* * * * *

St. Juana Joaquina de Vedruna de Mas, the second of the two saints mentioned in this issue's "Survey of Roman Documents," was born at Barcelona, Spain, on April 16, 1783, to a family both pious and well-to-do. Even as a young child she was the recipient of many signal graces, not the least of which was the ability to see God in all the events that happened to her. At an early age, she felt drawn to the religious life and at twelve she expressed a wish to join the Carmelites. Religious life, however, was not yet in God's plans for her; and at the age of sixteen she married a Barcelona lawyer, Theodore de Mas. Nine children were born to the marriage, six of whom later became religious. During her years of marriage, St. Joaquina showed herself a model wife and mother. When Napoleon invaded Spain, Joaquina and her children

were forced to flee from their home, while Theodore fought with the Spanish troops to repulse the invader. Soon after peace was established, Theodore died, worn out and exhausted by the hardships of the campaign against the Napoleonic invasion. Widowed at the age of thirty-three, Joaquina devoted herself to the care of her children. After they were raised and provided for, the desire for religious life reasserted itself once more; and at the advice of a Capuchin father she founded a new congregation, the Carmelite sisters of Charity. The purpose of the new institute was to educate the daughters of poor families and to care for the aged. At the time of the foundation of the institute St. Joaquina was forty-three. The rest of her life was largely occupied with the training of her daughters in religion. Courage, humility, work, and joy were the characteristic qualities she wished to see in her religious. Her own spiritual life was characterized by an ardent devotion to the Most Blessed Trinity as well as by the practice of heavy penances. She died in Barcelona on August 28, 1854; at the time of her death her congregation totaled twenty-seven houses. St. Joaquina's cause was introduced on January 13, 1920, and she was beatified on May 19, 1940. Her feast is to be kept on August 28.

* * * * *

The last command of Christ before He ascended into heaven was, according to Mark 16:15, "Go into the whole world, and preach the gospel to every creature." The command thus laid upon the whole Church through the Apostles should have special meaning for religious who have bound themselves to be the perfect followers of Christ. For this reason it is salutary to reflect on how much is still to be done before the gospel is preached to every creature. Of the 2,684,660,000 persons in the world professing a religion, only a little more than 31% are Christians, while not quite 19% are Catholics. Even more sobering is the realization that only 47% of the world's religious population is monotheistic, the larger part of the human race being polytheistic, pantheistic, or the like. Missionary activity, then, must continue to be one of the primary activities of the Church and it is to be expected that as in the past religious will make that activity one of their chief preoccupations.

* * * * *

Informations catholiques internationales for June 1, 1959, contains a valuable, country-by-country survey of vocations to the priesthood in Europe today. According to this survey Spain, which in 1769 possessed 65,823 priests, now has only 23,372. In relation to Spain's total population, there is one priest for every 1,264 inhabitants; in this connection, however, it should be remembered that most of Spain's priests are massed in the northern part of the country, the southern part be-

ing decidedly lacking in priests and vocations. A survey made in Spanish seminaries during the years 1952-1957 showed that 30% abandoned their seminary studies during that time. Of all the European countries Portugal is worse off with regard to priests and vocations, having but one priest for every 1,773 inhabitants. The loss in seminaries in Portugal is high; only about 20% of those entering seminaries persevere in their studies and are ordained. Ireland is exceptionally well off, for it has one priest for every 593 inhabitants; it should also be noted that each year for every Irish priest ordained for work in Ireland itself, another Irish priest is ordained for work in countries other than Ireland. England with a total of 7,040 priests has one priest for every 1,214 Catholics. A notable characteristic of English vocations is the large number of late vocations. Holland is well off with regard to priests, having one priest for every 480 Catholics; since, however, most of these priests are not engaged in parish work, the actual working ratio is one priest in parish work for every 1,220 Catholics. It should also be noted that Dutch religious priests constitute 13% of the total number of priests in missionary work. Perseverance in seminary studies is a problem in Holland; in 1925, 50% of those entering seminaries were ordained; at the present time, however, that percentage is down to 25%. Belgium has one priest for every 878 inhabitants and has 30 vocations to the priesthood for every 10,000 population. West Germany has but one priest for every 1,568 Catholics; it consequently needs priests badly but an increase in vocations does not seem likely in the near future. Austria too needs priests, having but one priest in ministerial work for every 1,439 Catholics; it has been estimated that the country needs 1,700 more priests to adequately meet its needs. Italy possesses 1 priest for every 1,008 inhabitants, but the priests are badly distributed. North Italy has many priests, while the southern part needs a large increase in them. 70% of those beginning seminary studies drop out of the seminaries before ordination; moreover the age level of Italian priests is high, 55% of them being over 50 years of age.

Questions and Answers

[The following answers are given by Father Joseph F. Gallen, S.J., professor of canon law at Woodstock College, Woodstock, Maryland.]

—33—

You have often said that it is the sense of canon law, the mind and will of the Holy See, and the doctrine of authors that a diocesan congregation should become pontifical. I have heard others either refuse to accept or deny this opinion.

In anticipation of this objection, I carefully refrained from stating my own opinion in an article on this matter and explained the question from the opinion of others (REVIEW FOR RELIGIOUS, 9 [1950], 63-68). The conclusion of the article is pertinent to the present objection. "The reader is now in a position to give his own answers to the questions of this article. These answers should be based primarily on the mind and will of the Holy See and on the common opinion in the Church. If the will of the Holy See is evident with regard to any action, arguments in favor of or contrary to that action are simply a matter of indifference." This question is outside the field of personal opinion, since the Holy See every five years asks a diocesan congregation in effect: "Have you or do you intend to make a petition for pontifical approval, and if not, why not (*Quinquennial Report*, n. 4)?" Father Gambari, an official of the Sacred Congregation of Religious, was recently asked the same question and replied: "Yes, indeed, it is the mind of the Holy See that the diocesan communities which have the conditions required become pontifical. Diocesan character is only a stage of preparation for the pontifical character. . . . The mind of the Church is that diocesan communities become papal, so they must be connected with the Holy See directly rather than to the Holy See through different bishops (1957 *Sisters' Institute of Spirituality*, 155)."

—34—

What do we get out of becoming pontifical?

This question or objection is now being proposed quite frequently. My conjecture is that the objection has its source in the unwillingness to abandon the false opinion that diocesan status is permanent and definitive, whereas it is only initial, temporary, and probationary. The objection is founded on the profit motive, which has its legitimate place but not against the expressed will of the Holy See. The intrinsic arguments for pontifical approval were also given in the article cited in the preceding question, from which I quote the following: "The intrinsic arguments for seeking papal approval emphasized by the authors cited above are: (1) the government and the constitutions of the institute

receive a greater authority; (2) the central and internal government becomes stronger; (3) the unity of government, spirit, and ministries of the institute is preserved; (4) the institute is endowed with a greater stability and is thus better able to preserve its original nature and accomplish its original purpose; (5) the life and government of the institute become more autonomous; (6) the institute has a greater liberty of diffusion and thus of increase. To these can be added: (7) the more autonomous character of the institute naturally begets a greater internal initiative; (8) the immediate subjection to the Head of all Christendom and the wider diffusion of the institute are more apt to engender the universal viewpoint of the Holy See; (9) the constitutions approved by the Holy See and examined and corrected by specialists will very likely possess a greater excellence and utility." (REVIEW FOR RELIGIOUS, 9 [1950], 68)

—35—

Are more American diocesan congregations becoming pontifical?

The answer is slowly and cautiously in the affirmative. As will appear from the figures given below, 1957 was a more optimistic year. These figures are taken from the unofficial publication, *L'Attività della Santa Sede*. They are evidently incomplete. This publication gives the names of the institutes that were approved. The ages of the twelve American congregations that received their first pontifical approval are very interesting. Their foundation dates, as given in popular manuals, put them in two distinct classes, the very old, and the rest; but not all of the latter are very young (1833, 1842, 1854, 1858, 1858, 1859, 1859, 1864 and 1902, 1916, 1918, 1929). The average age of the former group is 106 years. We have given the conditions necessary for pontifical approval at least twice in the past and we quote them again. "... a diocesan congregation should not delay its petition for pontifical approval until it has the size that admits or demands a division into provinces. Unless special difficulties exist against this petition, and such difficulties must be explained to the Sacred Congregation, the diocesan institute should request papal approbation as soon as the necessary conditions are verified. These are: a) the congregation by a sufficient test of time should have given proof of stability, religious observance, piety, and spiritual profit of its works; b) it is sufficient that the congregation number one hundred and fifty members. It is not required that the congregation have houses in more than one diocese." (REVIEW FOR RELIGIOUS, 11 [1952], 14; 12 [1953], 253). These conditions demand merely that the diocesan congregation have grown to a vigorous youth. Pontifical approval is not to be requested in the weakness of infancy nor in the uncertainties of childhood, but we are not to conceive pontifical approval as a refuge for the aged nor as a geriatric stimulant.

	Decree of Praise		Definitive Approbation	
	Total	United States	Total	United States
1943	9	0	—	—
1948	5	0	5	0
1950	7	0	14	1
1951	9	2	—	—
1953	8	1	3	0
1954	3	1	3	1
1955	1	0	2	0
1956	6	2	3	1
1957	24	6	18	2
	<u>72</u>	<u>12</u>	<u>48</u>	<u>5</u>

—36—

Something strange, at least in my opinion, occurs at times in relation to our local and provincial chapters. A local superior will preside at the election of the delegate and substitutes in his house; and yet, because his term of office has expired, he himself will not be a member of the provincial chapter. The same thing happens to a provincial when his term expires after the provincial but before the general chapter. Am I right in thinking these occurrences strange? If so, how can they be avoided?

An ex officio member of a chapter loses his membership if he no longer holds the same position at the beginning of a chapter; for example, a brother provincial who has ceased to hold that office, even if only after the provincial chapter, is evidently not an ex officio member of the general chapter. The new brother provincial is, since he holds the office to which the ex officio membership is attached. This is also obviously true of a local superior when an ex officio membership is attached to this office. It is not contradictory but at least somewhat incongruous that an elected delegate from a house would enter a general or provincial chapter as a delegate of a house after he had been transferred from it. The same thing is true of a delegate of a territorial group. It would be almost equally incongruous to transfer religious from houses or territories of groups after the convocation of a general or provincial chapter and before the completion of the house or group election of delegates. Such transfers would make it more difficult for the religious to know those qualified as delegates. All transfers of superiors or subjects of this nature could also expose the higher superior to the suspicion of self-interest or intrigue.

There is no law of the code nor any general practice of the Holy See on this matter. The following minimum legislation would be necessary in the constitutions to avoid the situations described above. (a) From the date of the convocation of the general chapter until its completion,

no provincial may be changed from his office. If his term expires during this interval, it is extended automatically by the law of the constitutions until after the general chapter. (b) The same law is to be enacted for local superiors when *ex officio* membership is attached to this office and if there are no provinces; if there are provinces, the law extends only to the completion of the provincial chapter. (c) Elected delegates and substitutes are not to be transferred after their election from the house or territory of the group. This extends also to a removal of local superiors elected as either delegates or substitutes in other groupings. (d) After the convocation of the general chapter and until the local chapters are completed, religious are not to be transferred, except for an urgent reason, from one house to another or, when territorial groups are in use, from one territory to another.

Such legislation is contained in the constitutions of some lay institutes. Usually it goes beyond the minimum norms and forbids the change of any superior or religious from the date of convocation until the close of the general chapter, either absolutely or outside of necessary and urgent cases, for example: "From the date of convocation of the chapter, the transferring of religious or superiors from one house to another is permitted only for grave reasons, approved as such by the general council. The same holds for the deposition of superiors." Such norms may also be contained in the customs; and, if they exist neither in the constitutions nor customs, at least the minimum norms given above should be followed as principles of prudent government. The avoidance of such situations is a sufficient reason for the competent higher superior to prolong the term of a provincial or local superior, since the Holy See itself admits the sufficiency of this reason in approving constitutions.

—37—

In our pontifical institute of simple vows, all the religious professed of perpetual vows are members of the general chapter. In the reply to our quinquennial report, the Holy See told us to institute a system of delegates. We do not want delegates; we wish to retain our vote. What are we to do?

There can be no objective obscurity or confusion as to what you are to do when the Holy See has told you what to do. As stated before in the *REVIEW FOR RELIGIOUS*, there are published corrections of constitutions which show that the Holy See was demanding a system of delegates at least as far back as 1887. The purpose of a system of delegates is to secure competent membership from the entire institute but to confine the chapter within a workable and efficient number of members. A system of delegates is also necessary now for the general and regional chapters of nuns. The necessity of delegates was explained and emphasized in the *REVIEW FOR RELIGIOUS*, 10 (1951), 187-90.

—38—

Our pontifical congregation is not divided into provinces, but we are considering such a division. How many members would each province send to the general chapter? If we decide rather to include a division into regions in our constitutions, how many members would each region send to the general chapter?

In institutes divided into provinces, the provincial is a member of the general chapter in virtue of his office. This is true also of the superiors of vice-provinces, quasi-provinces, regions, and vicariates. The elected delegates from a province to the general chapter are almost universally two, most rarely three or four; and they are practically always elected in a provincial chapter. The Holy See has approved, even recently, variations of this norm, for example: "one or two delegates according as the province has less or more than a hundred members"; "one delegate for each province but two delegates for any province that exceeds three hundred." The practice on delegates from vice-provinces, quasi-provinces, regions, and vicariates varies. In some constitutions, they are given no delegates; in others all are granted one or two; and in some institutes one or two according to the number of professed religious in the territory, for example, one delegate if there are less than forty religious, two if forty or more.

—39—

At summer school this year, a religious was complaining of the fact that a very large house sent only the same number of delegates to the general chapter, e.g., a house of twelve would have the same representation as a house of seventy-five. I brought out the fact that, according to our constitutions, a house sends one delegate for every twelve professed members. Why don't all institutes have this fair norm?

Both of the institutes in question have the house system, in which the houses are divided into larger and smaller. The superior of a larger house is a member of the general or provincial chapter in virtue of his office, and the members of such a house elect one delegate to either chapter. The smaller houses are united to form a number at least equal to the number required for a larger house, and they elect one superior and one non-superior of their group as delegates. The number ordinarily required to constitute a larger house is that at least twelve professed religious, even if only of temporary vows, are regularly members of the house. A house that has less than twelve is a small house.

It has been practically universal that a larger house elected only one delegate, no matter how many religious of active voice it contained over the distinguishing number. Added delegates were very rarely admitted, for example, one delegate for every twelve religious, which

would give three delegates to a house of thirty-six religious; or one delegate for every house of twelve to thirty-six religious, two delegates for every house over thirty-six, but no house elects more than two delegates, and so on. There has been a greater willingness on the part of the Holy See in recent years to permit such added delegates. However, one of the defects of the house system is that it puts a large and unwieldy number in the general or provincial chapter as the institute increases in size. This difficulty is evidently intensified by the system of added delegates. Furthermore, proportional representation is not demanded. The business of a general chapter is not the interests or the affairs of a particular house or province but only those of the institute as a whole. The same principle is true of the provincial chapter. See *REVIEW FOR RELIGIOUS*, 10 (1951), 189.

—40—

Our constitutions state that the houses of less than twelve religious are to be united into groups of at least twelve and not more than twenty-three religious, who will elect from their group one superior and one non-superior, along with their substitutes, for the general chapter. No matter what way we unite our smaller houses, we shall be left with three, one of ten religious, the second of nine, the third of eight. What are we to do about these three smaller houses?

This again is a question on the house system for either a general or provincial chapter. Very frequently no maximum number is imposed in this system, and the present difficulty does not arise. The maximum number, twenty-three in this case, causes the present difficulty. The total of the three houses is twenty-seven religious, and there is no way of uniting all three so as to have a minimum of twelve and a maximum of twenty-three religious. Does one of the houses lose all vote in this case or is it permitted to group all three and thus have one group of twenty-seven religious? The evident argument for the first solution is the explicit twelve—twenty-three norm of the constitutions, but I believe that the second solution is safely probable. The constitutions also grant active and passive voice to religious in all houses and state absolutely that all smaller houses are to be united. In the first solution, religious of one house would have neither active nor passive voice and one smaller house would not be united.

—41—

My experience with lay religious is confined practically to giving retreats during the summer. This is one matter in which I think that the pulpit should talk back to the pews. I conceive a retreat to religious as primarily exhortatory, not instructive, to move the will rather than to instruct the intellect. It therefore presupposes that the hearers possess a body of doctrine or knowledge that can

be brought to life. Most of the time, I feel that I am fanning fires that have no wood. A great many lay religious, especially sisters, do not possess a sufficient body of spiritual doctrine, to say nothing of its accuracy or profundity. Last summer, I tried to find the reason. In reading one set of constitutions, I was amazed to see that the novices were to have only two instructions a week. There should be no intellectual strain in that noviceship, at least from the study of spiritual matters. This led me to do a little "fishing." I found out that both the postulants and second-year novices are sent out to work, in the schools especially but also in hospitals and institutions, in the same way as the professed religious. What good is a postulancy and especially a second year of noviceship if it is not made? Will you please air my grievance for me? I realize that there are many problems with regard to retreats and that the retreat master can be at fault, but I am convinced that I am giving a very common reason for the lack of success of retreats and for failures in the entire religious life.

The purpose of a retreat is primarily action or the will, not the acquisition of knowledge. I agree that the lack of sufficient and accurate knowledge of spirituality is an outstanding and evident cause of the failure of retreats in a great many religious. The most important canon on the noviceship is 565, § 1, which gives its purpose. It is evident from this canon that the novices should be thoroughly instructed in the general principles of moral theology; the whole field of ascetical theology, particularly in the vows, the corresponding virtues, and the other virtues distinctive of the religious life; and in the distinctive spirit, practices, and works of the particular institute. The master is also obliged to exercise the novices constantly in the religious life. Both the instruction and training in virtue are to be "according to the constitutions," which means, according to the law of the constitutions, the customs, traditions, and spirit of the institute, not according to the individual attraction of the master.

It is understandable that lay institutes do not determine the frequency of the instructions of the master in the constitutions. This matter is better regulated by custom and the directives of higher superiors. However, observation and at times the constitutions, as in the present case, create the suspicion that very little instruction is given to the novices. There are constitutions which state that the novices are to be given instructions "several times a week," "frequently," "for four half-hours a week," "on fixed days," and "at least once a week." It is also not completely unusual to learn that the instructions of the entire noviceship covered only the bare essentials and rudiments of the religious life. Some religious later overcome this defective formation by their personal efforts; very many do not. There are other important factors in this matter, for example, the quality and manner of the instructions

and the competence of the master. This whole matter was emphasized in the REVIEW FOR RELIGIOUS, 14 (1955), 298-99.

Canon law does not forbid study or occupation in the external works of the institute during postulancy, but evidently these should not frustrate nor seriously impede its primary purpose, which is the initial test, experiment, and instruction in the religious life, and the development of the religious vocation. The employment of postulants in external works in the same way as professed religious is at least a serious obstacle to the attainment of the purpose of the postulancy. The similar employment of the second-year novices has been forbidden by the Holy See in any congregation, whether pontifical or diocesan. Even contemplative institutes are beginning to recognize the necessity of a second year of noviceship; but, as the questioner points out, what good is it to establish a second year of noviceship and then nullify it in fact? The justification that is constantly alleged for such practices is necessity; the religious are needed in the schools and institutions. The question brings to the attention of superiors the ultimate effect of yielding to such "necessity": a neglected youth results in the weak and malformed religious. No experienced superior is unaware of the problems such religious create. "Most congregations, especially those devoted to active works, suffer from a defective intellectual formation in the spiritual life. Very many of their members have only incomplete, vague, and superficial ideas of the religious state and its obligations. Inevitably this causes a moral mediocrity and triviality in the spiritual life." Rev. L. Colin, C.S.S.R., *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, II, 199.

Book Reviews

[Material for this department should be sent to Book Review Editor, REVIEW FOR RELIGIOUS, West Baden College, West Baden Springs, Indiana.]

THE PARISH: From Theology to Practice. Edited by Hugo Rahner, S.J. Translated by Robert Kress. Westminster: Newman, 1958. Pp. 142. \$2.75.

It is difficult to give a book review of *The Parish* because it was not actually written as a book. It was originally a symposium on the parish prepared by a group of professors of the theological faculty of the distinguished Canisianum in Innsbruck, Austria — not written for the busy pastor or his assistant trying to find the answer to the pressing problems of his parish, but rather more as a theoretical and speculative piece. There are nine separate essays treating the various aspects of the parish. However, each is a unit in itself with practically no reference to the others, and this lack of continuity can be somewhat disconcerting to the reader, unless he is willing to approach each piece in its individuality.

The first section, handled by F. X. Dander, S.J., sets the scene with a brief summary of the words of Pope Pius XII on the parish. His scope is as wide as the remaining contents of the book.

Then, W. Croce, S.J., traces "The History of the Parish" in probably the most interesting section of the book. He begins with the Apostolic Age, when parishes in the modern sense did not exist, but only the diocese had meaning. It was not until the fourth century, when priests were stationed in distant parts of the diocese, that the real parishes were begun. In the Middle Ages the priests became the hirelings of the feudal lords, and the parishes fell under their patronage. Eventually, the parish was given formal organization by the Council of Trent; and it gradually developed to its present status.

Karl Rahner, S.J., then takes up "The Theology of the Parish." He shows that the essence of the parish is the representative actuality of the Church, and not just an organization instituted by positive, human, Church law to facilitate the pastoral care of people living in the same place. He arrives at the conclusion, expressed in his often mystifyingly abstract terminology, "that the parish is the primary realization of the Church as event, because the parochial Eucharistic celebration is the most original and natural in regard to the plateness of the Eucharist."

The parish is studied in the aspect of "Community Life in the New Testament" by H. Kahlefeld, S.J. He first looks at Christ's initial community, the twelve Apostles, and explains their training by Christ as seen in the Gospels, and then turns his gaze to the early community during the Apostolic period with his treatment of the Eucharist as the "community meal," the nature of community leadership under the presbyters, the service of the diakonoi and the widows, and the early development of a liturgy.

The basic idea of the Eucharist as the focal point of the parish becomes the thesis of J. A. Jungmann, S.J., in his treatise on "Liturgy in the Parish." "In the celebration of the Eucharist on Sundays and holydays, the parish

liturgy is the goal, and, here on earth, the ultimate meaning of all pastoral work."

"The Missionary Parish" by R. Gutzwiller, S.J., sets forth the idea "that a parish may not confine its efforts to its own faithful, but must concern itself with both the believer and the non-believer, with those who do not belong to the Catholic faith." This concern shows first of all indirectly: buildings, art, the liturgy, all should attract rather than annoy the non-Catholic. Or it can manifest itself directly by means of lectures and discussions, press and radio, and interfaith cooperation in education, social problems, and charitable work.

The apostolic idea is carried through by Dr. I. Zangerle in "The Laity and the Parish." He emphasizes the role of the modern lay apostle in the four spheres of modern life: (1) the ecclesial sphere (liturgy, preaching, *caritas*); (2) sacramental marriage and Christian family life; (3) the world of work and secular vocations; (4) the circle of society, economics, technology, culture, and politics.

Another important aspect, the "Sociology of the Parish," is handled by J. Schashing, S.J. After giving a brief historical review of sociology in the parish, he shows what kind of social structure the parish has, and how it fits into the modern social field. He then shows that a deeper investigation of the sociological role of the parish must be made with a view to strengthening the parish as a social structure and re-establishing it among the other social structures of modern society.

Finally, in the form of a summary, Dr. J. Homeyer gives a bibliographical survey under the title of "The Renewal of the Parish."—ROBERT F. GROSS, S.J.

YOUR OTHER SELF. By Canon Jean Vieujean. Translated by Richard E. Cross. Westminster: Newman, 1959. Pp. 165. \$3.00.

Our Lord by His example showed us how to love our neighbor as ourselves. Under His inspiration Canon Vieujean has succeeded in instructing his readers on the love of your other self. This book is filled with interesting and worth-while stories and anecdotes that admirably make clear an age-old lesson to the modern reader. Frequently quoting from Dale Carnegie's *How to Win Friends and Influence People*, this French author impresses the American with a rare sensitivity to the individual needs, ambitions, and desires of souls.

Canon Vieujean admits that often we shall have to be satisfied with only loving a person. "I love him — but I don't like him." Yet he remains undaunted by this admission. His single purpose in writing the book rests on a deep conviction that a sameness should exist between the love of self and the love of your other self — your neighbor. "Here we are not replacing man with God, but loving him in his most living reality, in his most sacred mystery. Here we see man at the center of the Love Who created him, sustains him, and communicates Himself to him" (p. 12). Further on in another chapter entitled "Steadfastness" the Canon states that "when one touches a person's soul, he not only creates his own being but discovers the Being par excellence as well and touches the Infinite" (p. 36).

The author's style strikes to the root of the common problem which is our neighbor. It lays bare our smallness in our dealings with others. Sympathetic to the difficulties he certainly recognizes, he penetrates beyond them to God Himself. We must find God in all persons, places, and things. All religious will benefit from the Canon's delightful rendering of his many sources; to mention a few: Sacred Scriptures, the *Imitation of Christ*, Romano Guardini, Etienne de Greeff and her Sister Collette, and, as we said, even Dale Carnegie. In fact, Canon Vieujean's book might well be called "How to Love Your Friends and Influence People for God."

Every reader will find many of the psychological insights personally soul-searching. He who is anxious to obey the second of the great commandments will meet the encouragement of experience and example in this book. "For nothing creates persons like love." — JOHN E. REILLY, S.J.

SERAPH AMONG ANGELS: The Life of St. Mary Magdalene de' Pazzi, Carmelite and Mystic. By Sister Mary Minima, O. Carm. Translated and edited by Gabriel N. Pausback, O. Carm. Chicago: Carmelite Press, 1959. Pp. 363. \$3.95.

This beautifully produced volume tells us how Catherine Geri (1566-1607) became St. Mary Magdalene of Pazzi, glory of Florence and Carmel. Her life is very unusual, and the translator feels he must begin by warning us that "some items" of her biography "at first reading may appear exaggerated . . . the telling of these particulars could give rise to ridicule, to antagonism, to emotionalism and/or to dismay." The translator's fear is unwarranted. The "item" really most surprising in so mystical a mystic is the down-to-earth quality in her sanctity, the swift passage from the extraordinary to the ordinary, from ecstasy to the common life. The religious not accustomed to experiencing or even witnessing ecstasies himself will find no more cause for "emotionalism and/or . . . dismay" in this book than the saint's own companions did at the "ease with which she turned from God to themselves."

Fortunately the saint's obedience and humility were as good as her prayer; and, when her confessor ordered her to say during her ecstasies what she was seeing and hearing, she obeyed. The sisters with her at such times were under orders to note down her words, and "after the ecstasies she herself was required to read those notes, to correct what had been badly understood and to add what was missing. The saint was given a particular precept of obedience to report to certain older nuns all that God deigned to reveal to her." All this gives the historian in us, the inquirer into the facts, a most comforting and satisfying life of a great saint. The author of the book has kindly added to our satisfaction by making her book a mosaic of quotations from the saint herself. One can only say to sister-author and sister-Saint, "Well done! You both have given our minds and souls very interesting and inspiring and practical reading." We shall be looking eagerly for the arrival of *The Spiritual Doctrine of St. Mary Magdalene de' Pazzi* which the translator has in preparation. — PAUL DENT, S.J.

FINDING GOD IN ALL THINGS: ESSAYS IN IGNATIAN SPIRITUALITY. Translated by William J. Young, S.J. Chicago: Regnery, 1958. Pp. 276. \$4.50.

The Library of Living Catholic Thought has been enriched by this series of brilliant essays rescued from the French review *Christus* for a larger English public. One may well say rescued, for few English readers would have access to the original, a quarterly review published by the French Jesuits, and not commonly met on library shelves.

The essays in the present volume are a selection from the first twelve issues of *Christus*, built about the central theme of "Ignatian Spirituality." The choice of material has been ingeniously made by the translator from a wide variety of papers, illustrating and more closely defining certain key ideas that lie at the foundation of the Ignatian way to God, not with a view to advocating a ghetto attitude in the service of God, advertising one method at the cost of others, but to display in a fuller light some leading notions of a standard and accepted type of spirituality which the late regretted Pius XII, when speaking of the Spiritual Exercises of St. Ignatius, declared to be "one of the most effective instruments for the spiritual regeneration of the world."

The present volume is therefore not a commentary on the Spiritual Exercises of St. Ignatius nor an attempt to systematize Ignatian thought and spiritual doctrine. It is rather an ordered series of brilliant essays on special features of this type of spirituality, especially such as have been more widely discussed among spiritual writers in recent decades.

The intriguing title of the first essay in the series, "Finding God in All Things," has happily been utilized as the title of the entire volume. This first essay — to delay over it momentarily by way of introduction to all the rest — poses a problem of the spiritual life that, especially in recent years, has engaged the thought of many an earnest seeker after God in prayer. Easily said, but how few have learnt the subtle art of finding God in all things! The first writer then endeavors to rehearse once more the intricacies of this art, posing the problem and solving it, with apt citations from Ignatian writings, as far as it admits of a simple solution, demanding, as a prime requisite for converting action into prayer, an unfailing fidelity to the duty of *prescribed* prayer. "He, therefore, who has lost his fidelity to prayer must not delude himself that he will replace it with activity." Which recalls the uncompromising doctrine on mental prayer, expressed by Pius XII in his exhortation *Menti nostrae* to priests: "Hence it must be asserted unhesitatingly that the unique efficacy of meditation cannot be secured by any other means, and that there is no substitute that can take the place of daily meditation." A key sentence at the close of the first essay declares as "quite the last word: If 'everything is prayer,' it is because activity and love grow together."

The opening chapter has thus prepared us for the method of the five parts into which the volume is divided. They treat of God, His Glory, Love and Service; Christ and His Mother; the Problem of Prayer and Action; the Discernment of Spirits; and three characteristic Ignatian virtues: Obedience, Continual Mortification, and Joyous Abnegation. The writers of the seventeen essays are individualists, presenting each his own views and methods, especially on the interrelation of prayer and activity, yet all moving

within the orbit of Jesuit spirituality. Hence no real unity of treatment or continuity need be looked for. The articles were not written to form a consecutive treatise, exposing and defending a central theme. Nonetheless the translator's selection of topics and logical arrangement have given us a highly unified work that ought to aid many souls, in and out of religion, to find God in all things. — ALOYSIUS C. KEMPER, S.J.

THE VIRTUES ON PARADE. By John F. Murphy. Milwaukee: Bruce, 1959. Pp. 144. \$2.95.

Man wants to be happy. Happiness and virtue walk arm and arm. Father Murphy employs a facile pen to bring home the truth that happiness is built from within. Originally a series of articles in the *Catholic Herald Citizen* of Milwaukee, *The Virtues on Parade* brings together an array of charming essays on the classical virtues of Christian living, as found in St. Thomas's *Summa Theologiae*.

Father Murphy writes for the Catholic layman. He has a product to sell, virtue; and he uses a witty and clever presentation to hold his client. There are no subtle distinctions or dogmatic dissertations on the nature of virtue. Father Murphy's is a down-to-earth, modern approach to practical virtue.

Priests and religious will find Father Murphy's presentation of interest. His numerous examples, stories, and sayings offer food for the preacher. Each virtue is introduced with a clever turn of expression. The reader is kept guessing through two or three paragraphs. The chapter headings suggest a fresh approach. "How to Avoid Killing Cats" and "How to Practice Girth Control" are samples. *The Virtues on Parade* is easy reading. Its chief virtue is its attractive presentation of virtue. — E. B. SMITH, S.J.

HE CHOSE CATHERINE. By Sister Mary Paul, O.S.F. New York: Pageant Press, 1959. Pp. 186. \$3.00.

Founders of religious orders or congregations often combine great singleness of purpose with a sometimes acute uncertainty concerning the nature of the work God is calling them to do. Thus, great men and women of the Church, St. Francis, St. Ignatius, St. Teresa, have often had to take decisive action along paths in which they saw the next step to be taken, but not the whole path. Catherine Daemen, foundress of the Sisters of Saint Francis of Penance and Christian Charity, had the courage and the trust in God to follow such a path. And she trod this road in the manner of St. Francis of Assisi, praising God for the sun that illuminated the labors, the joys, the sufferings, the prayers of today, rather than trembling before the uncertainties of tomorrow.

Uncertainties came into the religious life of Catherine when she was still a little girl. She was two when the French Revolution broke out in 1789. By the time she was ten, France had taken over Austria and the Austrian Netherlands where Catherine was born. She prepared for her first Holy Communion during the visits of Father Heiligers to the Daemen farm, where a priest who would not take the oath of allegiance to the French constitution could find a safe hiding place. As Catherine grew older, the taxes of the French put an ever greater strain on her aging parents. Across the river in Belgium, Catherine found work in the house of the parish priest of Maeseyck, a job

which partly satisfied her desire to live a religious life and aided her parents as well. But this joy was taken from her.

Yet a greater blessing followed upon this disappointment, for she had the opportunity to become a Franciscan Tertiary. Moving on to a small town where she received humiliations from the priest who had asked for the help of the Tertiaries, and coldness and even hostility from the townsfolk whose children she taught and whom she nursed in their sicknesses, she slowly gathered several companions who had been inspired by her way of life. Not only did the group suffer from hunger, cold, and cramped quarters (which they had built themselves); but they also needed careful direction by Catherine, who struggled to inspire them with her confidence in God in the midst of hardships and uncertainty. Without money, property, education, or even knowledge of how the habit of a religious woman was supposed to look, much less of the way life was ordered inside a convent, Catherine determined to begin a convent; for in 1830 Limburg came under Belgian rule and was granted religious freedom.

After refusing twice, the Bishop of Liège gave his permission finally for the women to take the habit of St. Francis and to follow the rule of the Third Order, although he was never sure what made him give such a seemingly foolish permission. But the congregation grew rapidly. Like St. Francis, Catherine saw the rule of her children pass out of her hands into the hands of one who was more educated. But today, one hundred years after her death, her followers in Europe, North and South America, Africa, and Asia still look to her as a model and powerful intercessor in their work.

The drama of creation found in the origins of a religious group is at once bewildering in its complexity and reassuring in its simplicity. For a foundation depends upon a convergence of a vast number of freely given human decisions in political, economic, social, and religious spheres, each decision conditioned by factors difficult to analyze and impossible to control. It is no wonder that the path far ahead is obscure. But Sister Mary Paul brings us to a realization of the simplicity at the heart of such a drama, which gives it meaning. It is the simplicity of persons sincere in their dealings with one another, founded on mutual loyalty and trust. In *He Chose Catherine* we find the humility and the humor needed to deal thus with human persons and the courage and trust needed for sincerity with divine Persons. — RICHARD W. MOODEY, S.J.

FIRST STEPS TO SANCTITY. By Albert J. Shamon. Westminster: Newman, 1958. Pp. 128. \$2.75.

HEAVEN ON EARTH: WALKING IN THE PRESENCE OF GOD ACCORDING TO CLARE FEY, P.C.J. Edited by Joseph Solzbacher. Translated by Sister Mary Colman, P.C.J. Westminster: Newman, 1958. Pp. 116. \$2.50.

These two recent presentations of the Newman Press have some things in common: both treat of the spiritual life, are very attractive in format, and are short. But here the resemblance ends, for these books differ widely in subject matter and particularly in style.

First Steps to Sanctity is an engaging, clear, and convincing treatment of the basic elements of the spiritual life: desire for sanctity, reading, meditation, mortification, hatred of sin, and the discernment of spirits. Most striking

about the book is the author's admirable use of quotations and examples drawn from daily life to produce an extremely enjoyable and cogent introduction to the "right road to sanctity." Dealing with the purgative way, this volume is aimed primarily at the layman; but despite the popular treatment, it would make an excellent review for religious of the age-old, basic truths which must never be lost sight of. The author promises further volumes on the illuminative and unitive ways if this one is well received. Let us hope that it is, and that large numbers of the laity — to whom the book should be recommended without reserve, by the way — come to realize the *raison d'être* of this powerful little work: the truth that "sanctity is within the reach of every man."

It should be said — lest a false impression be given — that this book is not a superficial presentation. St. Thomas Aquinas, St. Teresa of Avila, St. Ignatius of Loyola, and other masters of the spiritual life are well represented. The handling of the discernment of spirits is particularly well done, in a strictly Ignatian manner. Despite this profundity, however, the book remains eminently readable and peculiarly adapted to the twentieth-century mind.

Heaven on Earth is a much more difficult book. Mother Clare Fey, foundress of the Sisters of the Poor Child Jesus, never wrote a complete treatise on her practice of the presence of God. But her profound insight into this effective means of sanctification made itself known as a constantly recurring theme in the conferences given to her spiritual daughters and in her letters and other writings. In the present book, Father Solzbacher, of Cologne, has taken Mother Clare's references to "the Practice" and arranged them in a logical order, adding explanatory material when necessary for greater clarity and continuity. However, it must be said that his task was a formidable one, and that, despite the smoothness of the translation, there are times when one senses the discontinuity which seems almost impossible to avoid in a work of this kind. In addition, the language of Mother Clare, whose cause for beatification is in progress, is the intense, rhetorical language of love — not always the easiest to read in long stretches.

So much for the difficulties. No matter; this is a book to be read slowly, as a kind of meditation, by those who have already acquired a taste for spiritual literature. And though it may be difficult, certainly the very antithesis of a popular book such as *First Steps to Sanctity*, the richness of its doctrine more than repays the effort. All priests and religious can profit from Mother Clare's practice of living in God's presence. Here is a Eucharist-centered piety, but one which does not interfere with the duties of one's state of life because it is an "interior turning of the soul to the tabernacle," a perception of the Divine which turns one's heart into a sanctuary lamp burning with love before the Lord. This book should lead its every reader to deeper progress in the spiritual life.—J. LUCAL, S.J.

AND YET SO NEW. By Arnold Lunn. New York: Sheed and Ward, 1959. Pp. 244. \$3.75.

This is Arnold Lunn's fifty-first book. It is, in a sense, a distillation of the preceding fifty: of the wide range of experiences and interests of a much travelled, alert, and always captivating observer of men and things. The

catalytic agents in this distillation are, as the title implies, the living of and the defense of the Catholic Faith.

Reviewing this book is like reflecting on an evening spent in the presence of a brilliant conversationalist. The transitions and over-all organization do not stand out too clearly. But some things stand out very clearly: scraps of information, like the Nazi-inspired attempt to supplant Franco during the late Spanish Revolution; insights into the character of famous people, as, for instance, the priestly preoccupation of Ronald Knox with his Catholic flock at Oxford to the exclusion of concern with prospective converts; tenaciously defended controversial opinions, as in the author's concept of the central role of apologetics in Catholic under-graduate education evidenced in his tenure at Notre Dame University; and, above all, a liking for the author who demonstrates as he writes the possibility of the union between profound humility and a charming bit of vanity.

Many, but perhaps not those whose preference in reading is restricted to highly organized, definitive tomes, will join this reviewer in the hope that the pen of Arnold Lunn will remain busy for many years to come.—GEORGE A. CURRAN, S.J.

THE CISTERCIAN HERITAGE. By Louis Bouyer. Translated by Elizabeth Livingstone. Westminster: Newman, 1958. Pp. 207. \$4.95.

This is a study by the distinguished French Oratorian of the origins of Cistercian spirituality and of the principal spiritual writers of early Cistercian days: St. Bernard, William of St. Thierry, Aelred of Rievaulx, Isaac of Stella, and Gueric of Igny. It is a study the excellence of which will reward the intellectual reader and evade the half-attentive.

The more time one spends with *The Cistercian Heritage* the more one sees what a thoughtful book it is and how its intrinsic values moved Rev. Dr. F. L. Cross, Lady Margaret Professor of Divinity in the University of Oxford, to introduce it to the translator and to help her "unstintingly at every stage in the translation" (p. vii). It would have been a pity to do the work hastily, or carelessly, or to commit it to less competent hands. And the publishers, too, should be congratulated for making it available to an English-speaking audience.

The translator, in her short preface, indicates that she is struck by the "English" quality of the order, shown not only in its attraction for prominent Englishmen in its early days, and the multitude of English foundations that followed (106 in England and Wales before the "Reformation"), but also because Cistercianism was a return to the sources, and:

this backward-looking is surely to some extent a national characteristic . . . In the sphere of theology particularly, while Reformers and Counter-Reformers were alike concerned with details of doctrine in the abstract, English Divines were seeking to restore the practice of the early Church. In the following centuries they were among the foremost in the appeal to the Fathers.

A critical reader may well wonder if the keen Oratorian author would agree to such a statement preceding his work. A question may in all historical fairness be asked: Did the English Protestant Divines go back to the Fathers because of an admirable "backward-looking attitude" that was characteristic of

them, or because they were seeking, by ignoring a thousand years of theological development, to bolster the ecclesiological position which Henry VIII and his successors took for personal, political, economic, and other reasons extrinsic to considerations of doctrinal purity?

It is still a good book and will be of interest to the students of spiritual theology.—EARL A. WEIS, S.J.

MEDIATRRESS OF ALL GRACES. By Michael O'Carroll, C.S.Sp.
Westminster: Newman, 1958. Pp. 307. \$4.00.

A COMPLETE MARIOLOGY. By C.X.J.M. Friethoff, O.P. Translated by a Religious of the Retreat of the Sacred Heart. Westminster: Newman, 1958. Pp. 287. \$4.50.

OUR LADY IN EDUCATION. Edited by Louis J. Faerber, S.M.
Dayton: The Marian Library, 1958. Pp. 208. No price given.

Three interesting works have been added to the growing field of Marian literature. Each book treats a different aspect of our Lady. Father O'Carroll has produced a work on our Lady not aiming at a doctrinal presentation nor merely the stimulation of devotion. It is intended for those who want something between a theological and a devotional explanation. The author begins with a study of our Lady as the glory of women, her vocation, and her personality. He treats systematically Mary's position as Mother of God, her place in divine providence, and gives a lengthy consideration to the title Mediatrix of All Graces. Among the many topics treated, our Lady as Co-Redemptrix and her Queenship are given special treatment.

A Complete Mariology is the result of many years of study and writing devoted by Father Friethoff to our Lady's position in Catholic theology. The work has been divided into three main topics: the role allotted to Mary, the fact that she was never conquered by Satan, and the complete overthrow of Satan. Under the first topic the divine maternity is treated; in the second, the privileges of our Lady; and in the last, Mary's part in our Redemption. The author examines the documents of the Church, the teaching of the Fathers, and the pronouncements of the popes. Although the book is technical, it is written with the layman in view. Both the theologian and the layman will find the book useful.

The addresses given at a workshop on our Lady's role in education held at the University of Dayton in commemoration of the centenary of the Lourdes apparitions comprise the matter of *Our Lady in Education*. The first part of the book establishes Mary's place in the philosophy of education and her role in education as contained in Catholic doctrine. The remaining part of the book is more on the level of practice, dealing with our Lady in various phases of school life. Two of the addresses are devoted to bibliographical material for high school and primary grades. The book clarifies Mary's position in education and points out ways and means for teachers to inculcate devotion to our Lady in their students. The volume opens up a subject in Marian literature which has not been examined previously and is deserving of closer attention.—EMMETT P. HOLMES, S.J.

WHAT THINK YOU OF CHRIST? By William R. Bonniwell, O.P.
St. Louis: Herder, 1958. Pp. 199. \$3.75.

With some half-dozen books already to his credit, Father William Bonniwell, O.P., in *What Think You of Christ?* turns his talent and many years of spiritual direction to this up-to-date interpretation of a dozen and more selected sections of the New Testament. The author bases his conferences chiefly on the relationship between Christ and the persons with whom He lived: His mother, St. John, Mary Magdalene, Judas Iscariot, and many others. However, a chief merit of the book is the application Father Bonniwell makes to modern-day living in this atomic age, an application that is both practical and unforced. Though the temptation might well urge an author towards a ponderous and somewhat theatrical approach, nevertheless Father Bonniwell simply points out, smoothly and precisely, the life and teachings of Christ as they apply to us today. And his approach is indeed effective.

The author's many years of experience have sharpened his literary style until he has attained a force of presentation that is not at first apparent; the ease of reading almost tends to obscure the heights of spirituality to which he points. But (to change the figure) there is abundance of fruit to be plucked if the reader but checks the urge to hurry on.

The scope of the subject matter in this volume makes for interesting and profitable reading for religious as well as the laity. *What Think You of Christ?* may be recommended to all.—R. GERALD ALBRIGHT, S.J.

Ecclesiastical

Formation

SACRED CONGREGATION OF SEMINARIES AND UNIVERSITIES

Prot. N. 541/59

CIRCULAR LETTER ADDRESSED TO BISHOPS ON THE OCCASION OF THE FIRST CENTENARY OF THE DEATH OF THE CURÉ OF ARS CONCERNING CERTAIN PROBLEMS OF ECCLESIASTICAL FORMATION.

Your Excellency,

Not long ago pilgrims of every race and tongue were gathered at the grotto of Massabielle to commemorate the centenary of the apparitions of Lourdes. And now, before the echo of these solemn celebrations has died away, our minds and hearts turn once more towards France, to a small village of that land which was the scene of the apostolic labors of a humble parish priest in whom our Lord saw fit to renew, with copious outpourings of grace, the portents of His public life.

This Sacred Congregation of Seminaries and Universities does not wish to let this year pass without recalling the attention of future priests to this humble son of the soil. For he, by corresponding faithfully with the grace of vocation, became in the hands of God a powerful instrument for the renewal and the deepening of the Christian life in many souls.

The life of St. John Mary Vianney has many valuable lessons for the young levite of our own times. In fact, we may say that his message, implemented now by the lustre of his heavenly glory, carries a greater significance than ever before.

I. First of all, he shines as an example of fidelity to the inspirations of grace. Once he had come to know the divine will in his regard, he pursued the priestly ideal with a tenacity of purpose that has rarely been equaled. He never allowed himself to be discouraged by the many obstacles which seemed to bar his way towards the goal he so ardently, yet so humbly desired. Rather was he guided always by a most profound appreciation of the greatness of the priesthood. Contemplating that greatness he would exclaim in ecstasy, "Oh how wonderful is the priest! His greatness will only be seen in heaven. If a priest in this life

were to comprehend his real dignity, he would die — not of fear but of love.”

It is this appreciation, this tenacity of purpose, this spirit of dedication which the Church wishes to bring home to the ecclesiastical youth of our time to urge them to cherish the ideal to which the Lord has called them. The present scarcity of vocations is a well known fact while the spiritual needs of the faithful are daily on the increase. It is not that the Lord scatters less abundantly the seed of the divine call. Alas! it is the fewness of those who gather it; and even of these, how many put their hand to the plough and then turn back, abandoning the work they have begun. The example of the Curé of Ars should urge all who have received a divine vocation to the priesthood to treasure it as a priceless gift. If there is a lack of generosity on their part, the wiles of the evil one may well rob them of this hidden pearl. To safeguard it, everything should be willingly sacrificed.

Clerics, as the very name implies, are the portion of the Lord and have been called by Him to a special destiny. They should, therefore, for their own encouragement and perseverance, be always mindful of the tender goodness and munificent kindness which has singled them out. If the Apostle, reminding the early Christians of their redemption, could charge these laymen to live as children of light and heedless of the works of the flesh, how much more grave is such an obligation for clerics who are called not merely to share in the grace of Redemption but to follow in the footsteps of the Divine Master as its dispensers and ministers. Let them, therefore, give thought constantly to the gift of God and let them strive to make themselves more worthy of the divine choice, making a daily offering of their youth to the Church for their own salvation and the salvation of their brethren.

II. If we look at the figure of the saintly Curé of Ars, we will recognize in his shining virtue a supreme model of priestly excellence. He knew that the priesthood had, in some mysterious way, identified him with the one Eternal Priest, the Word incarnate. It was such knowledge which inspired him to repeat phrases like these: “When you see the priest, think of our Lord Jesus Christ” or “The priesthood is the love of the Heart of Jesus.” But even these sentiments, however beautiful and expressive of divine realities, were of secondary importance. For him the essential was to live the priesthood which the Lord exercised through him. Behold him, therefore, the holy Curé, in the rôle outlined by the Apostle, a mediator for his people, devoted to a life of adoration,

of intercession, of total sacrifice; he too a victim like his Redeemer, ready day and night to implore "with unspeakable groans" the remission of sins, ready always to fill up in his body what is wanting in the Passion of Christ.

This closeness to God and perfect conformity to the Eternal Priest inspired in him a deep appreciation of prayer and of the interior life, and were besides the secret of his extraordinary success. He knew perfectly well that the efficacy of his work for souls depended above all on prayer and on union with God. Conscious of his rôle as an instrument of divine grace, it was to grace alone that he looked for the success of his ministry. Not without reason, therefore, did the Supreme Pontiff Pius XI name St. John Mary Vianney the special patron of parish priests and those entrusted with the care of souls, wishing thereby to emphasize that the efficacy of all pastoral endeavor is directly dependent on the personal holiness and interior life of the priest.

The Sacred Congregation of Seminaries is convinced that in this matter much is left to be done in institutes for clerical training. In view of the attitude of young priests, particularly towards the problems of the ministry, the question arises whether the traditional principles of formation are not being overlooked. In most cases, it is true, there is no lack of zeal for the external works of the ministry; but such zeal, unsupported by prayer and mortification, issues only in vanity and disillusionment.

The fact is that without the interior life there can be no true apostle. Apart from it the most elaborate and spectacular techniques of organization will achieve little of permanent value. The true apostle, conscious that he is but an instrument in the hands of God, knows that he has other and less fallible means at his disposal. He is aware that a spiritual edifice may be raised only by prayer and the power of grace. His labors will be successful in the measure of his reliance not on himself but on these God-given aids. "Therefore neither he who plants nor he who waters is anything, but God who gives the increase. . . . For we are God's helpers" (1 Cor 3:7-9).

The Supreme Pontiff, Pope Pius XI says clearly: "It would be a very grave and dangerous error should the priest, carried away by a false zeal, become completely immersed in the external works of the ministry to the neglect of his own sanctification. . . . Without piety, the holiest of actions, even the most solemn rites of the sacred ministry will be performed in a mechanical and routine manner, devoid of spirit, of unction and of life" (*Ad catholici*

sacerdotii [December 20, 1935] in *Acta Apostolicae Sedis*, 28 [1936], 23-24).

Later, Pope Pius XII, in his apostolic exhortation *Menti nostrae* vigorously reiterated the same teaching. "An ardent spirit of prayer," he says, "is necessary today as never before, when so-called 'naturalism' has taken hold of men's minds and virtue is beset by dangers of every kind — dangers which, at times, assail even those engaged in the sacred ministry. What more effective means can there be of avoiding these snares, what more apt to raise the mind to higher things and preserve its union with God than constant prayer and invocation of the divine assistance?" (*Menti nostrae* [September 23, 1950] in *Acta Apostolicae Sedis*, 42 [1950], 673).

More recently still, Our Holy Father Pope John XXIII, happily reigning, has insisted on the need for an efficacious pastoral apostolate. In his discourse to the Apostolic Union of the Clergy (March 12, 1959), proposing the holy Curé of Ars as an apt model for the members, he addressed to them the following solemn considerations: "How is it that in the ministry so much labour frequently yields but meagre fruit? How is it that priests who seemingly neglect no weapon of the apostolate fail to bring back so many lapsed children of the Church who are dead to the life of grace? Perhaps it is because they are not single-minded in their ministry; perhaps because they do not always seek exclusively the good of souls; perhaps also, they place too much reliance on means that are human and therefore frail without giving due attention to prayer and sacrifice."

We must insist therefore that teachers in seminaries, and particularly the rectors and spiritual fathers shall give adequate and timely instruction, especially to students approaching sacred orders, on the true nature of the priesthood, its mission, and the means to be relied on in the apostolate. Furthermore they shall be careful to base this instruction on the traditional principles that are to be found in revelation and have been authoritatively interpreted by the Fathers and the magisterium of the Church. They shall not permit the introduction of any novelty which could undermine or alter the teaching of the Church in so delicate a matter. These instructions must be regarded as of the highest importance because upon the ideas instilled in them during seminary years will depend the future conduct of priests in the ministry.

III. The loyalty of St. John Mary Vianney to the Church is well known. He had a most tender love for the Holy Mother

of all the faithful. Whenever he spoke about her his face appeared transfigured and his voice thrilled with emotion. His love, it is true, embraced all the faithful and was not confined to the narrow circle of Ars — in fact, people came from all over the world to lay siege to his pulpit and his confessional—but it was especially directed towards the visible head of the Church, the Pope, whom he venerated. It is clear from the process of canonization that he sought out every opportunity to testify his supreme devotion to the Roman Pontiff. He could not conceal his emotion when he spoke about the Mother and Teacher of all the Churches or heard her spoken about. He showed respect, love and obedience to his own Bishop “as to the Lord.” And what obedience! Everyone knows that he was bent on withdrawing from the public eye to weep over what he called the emptiness of his life. For he was conscious of his unworthiness and dispirited by his increasing responsibility. But obedience, manifested in the will of his superiors, wished him at Ars; and at Ars he remained in a spirit of submission and sacrifice.

Those responsible for clerical education have here a matter for serious reflection. The virtue of obedience is absolutely fundamental in the process of forming sacred ministers. It is necessary to engender in them a habit of obedience which reaches to the very fibre of their being. And this is particularly true in times like ours when the demon of pride bids everyone throw off restraint and indulge in unlimited liberty of thought and action. Such a norm of behaviour, hailed as progress, has crept into educational methods and threatens the very foundations of Catholic teaching on the principles of pedagogy. Cases are sometimes met with even in ecclesiastical colleges — indeed this Sacred Congregation has had to intervene — where attempts are made to exploit the methods of “self-education” with too great concession to individual caprice and too little thought for the frailty of human nature.

To strive to develop in their charges a sense of responsibility, initiative, and judgment is indeed the legitimate and necessary work of educators. But what must be deplored is the attitude of teachers who are afraid to command lest they invade the sanctuary of another man's mind and do violence to his personality. Such a teacher abdicates his position as superior and renders the very concept of discipline meaningless. It is a false approach; for it is only by discipline that one achieves a strong personality, endowed with that spirit of sacrifice which is required of all those who would follow in the footsteps of the Lord Jesus Christ. By means of this

discipline alone are formed genuine apostles bent on doing the will of God, as indicated by their superiors, rather than following their own capricious inclinations. Let discipline, therefore, joyously embraced, be the touchstone by which superiors test the vocation of their students. Let them demand an obedience, not merely theoretical, but effective, single-minded, and complete in all things, great and small, contained in the seminary rule. In requiring this obedience and in putting it before the students, let them recall the supernatural motives which are its justification and its supreme model, Jesus Christ, who had only one purpose on earth: "To do thy will, O God" (Heb 10:7). Let them always remember that obedience primarily involves "obsequium," that is, a total submission of mind and heart which makes our actions pleasing to God. If superiors can achieve this much they can be assured that their students will also acquire the other virtues proper to a priest, especially those, like chastity, which require manly will-power and perfect self-control.

For the members of all pious institutes, therefore, the principle must hold that the rule is the will of God manifested in their regard and consequently of obligation as a necessary means of their formation. The vigilant presence of a superior must not be regarded as something injurious to personality but rather as a help towards securing that spiritual development which is required of a priest and is his glory: "All things are yours; you are Christ's; and Christ is God's" (1 Cor 3:22-23).

Addressing our beloved seminarians we would exhort them to keep before their minds the repeated teaching of the Church which compares the clergy to an army, carefully chosen and properly trained, an object of terror to enemies because of its disciplined might. During the long and arduous period of training let them cultivate a spirit of discipline, sound convictions, and an unquestioning obedience to those placed over them. Thus will they acquire that perfect "thinking with the Church" which will enable them at a later stage, to fight the battles of the Kingdom of God "prepared to act and to endure bravely for the salvation of all" (Leo XIII, *Alacritas ista* [January 18, 1885] in *Enchiridion Clericorum* [Rome: Vatican Polyglot Press, 1938], n. 458).

However arduous the preparation for the priesthood may be and however toilsome and full of sacrifice the life of the future priest, the reward for valiant service under the banner of the Lord is very great indeed. St. Augustine, who was called to the apostolate in times as difficult as our own, affirms: "Nothing in

this life and especially at this time is more difficult, laborious, and dangerous than the work of a bishop, priest, or deacon; but in God's view nothing is more blessed, provided one conducts oneself in the way our King orders" (*Letters* 21:1).

Your Excellency, much more might be said in pursuance of the example of the holy Curé of Ars, relevant to the right formation of candidates for the priesthood and therefore helpful to the better administration of seminaries. We have confined our attention however to those matters which have come to our notice through the reports of apostolic visitators and which seem peculiarly related to the needs of our time. We wish to emphasize the need for a deepening of the sense of responsibility in relation to the grace of vocation, to insist on the primacy of the interior life as an essential condition for the pastoral ministry, and finally to establish the formative value of a discipline which is accepted willingly and conscientiously. In this way, the truly priestly life will be protected and developed and it will be able to meet the needs of the time and adapt itself to the pastoral circumstances of the moment, never forgetting the sources from which its supernatural fecundity and its truly noble character derive.

We are convinced that these principles added to the essential requirement of knowledge — which, let us remember, was not wanting in the case of the Curé of Ars, for God enriched him wonderfully with the gifts of His Spirit — are the solid foundation on which future apostles must raise the structure of their priesthood. Only with this foundation may they go forth, the able workers of the Lord's vineyard "trained to do all good works" as heralded by St. Paul, and the good shepherds described by St. Peter as "from the heart a pattern to the flock" (2 Tim 3:17; 1 Pet 5:3).

While we beg Your Excellency to ensure that the contents of this letter are brought to the notice of your students with whatever comments you consider opportune, we take the occasion to express to you the sentiments of our profound esteem and remain,

Yours devotedly in Our Lord,

Given at Rome on the feast of the Sacred Heart of Jesus,
June 5th, 1959,

JOSEPH Cardinal PIZZARDO, Prefect
DINO STAFFA, Secretary.

A Fuller Sense of Literature

Father Aidan, C. P.

AMONG THE MANY hardships incident to the student state, the writing of essays was one that could rarely be evaded. Of course, as one realizes — later — the correction of these effusions must have been an even more Herculean labour. It is only when we face an exercise-book armed with red ink instead of blue that we realize that sufferance is the badge of all our tribe. But all the same, we were rather surprised when one long-suffering student once plaintively complained that we were always giving a religious turn to the development of our thought. "Isn't that a happy fault?" we replied. "Surely you should be pleased that we are so spiritually minded?" and so on ran the ready answers. And I think that, as the unspeakable vernacular has it, we'd got something there; a thought that has often recurred to me when the study of literature is discussed.

I think it was Sir Roger de Coverley who preferred his parson rather to deliver the solid sermons of accredited authors than to drone out his own efforts; and while we would not perhaps care to descend to such utter conservatism, we ought not to despise learning aspects of truth, often brilliant and revealing, from the great minds of past ages. "A good book is the precious life-blood of a master spirit," and our own minds cannot fail to be improved by such a blood transfusion. Again, it strikes me very forcibly at times when "doing" (horrible word) literature in class that a statement in the text is a very brilliant facet of a perhaps vaguely realized spiritual truth. One realizes that such and such a remark is capable of application on a plane of thought other than what the author intended. Its significance can be extended to shed a grateful ray of light on some spiritual principle whose full expressiveness has perhaps been obscured by familiarity or neglect. What the author has said is perfectly true in its context, but it is also more profoundly true in a higher sense.

In studying the acknowledged classics of English literature, we are surely not being disloyal to our author if we read with our ear attuned to the deeper harmonies that perhaps underlie the

chord he strikes. If he has seized and expressed some truth for our benefit and we enlarge and enrich that truth on another plane of thought, we do him no disservice; in fact, we remember his phrase with greater gratitude and appreciation. He has pointed out the way, and we have followed out his directions with profit.

My class—I dare not say my audience—are often politely amused when I mention that such and such a poem, rightly taken, could be used for spiritual reading, and that several class periods could profitably be expended in exploiting its deeper treasures. A poem is a poem is a poem, their looks warn me; the life of a saint is a very different kettle of fish; and never the twain shall meet. They are good enough to admit, however, when it is pointed out, that there is literally more than meets the eye.

Wordsworth, for instance, has written much admirable poetry as well as much abominable verse; "Tintern Abbey" is as good an example of his vein of William the Conqueror as "We are Seven"—that playground of parodists—is of his unfortunate tendency to be merely Silly Billy. Of the joys of nature he knew in childhood, he writes soberly:

That time is past,
And all its aching joys are now no more,
And all its dizzy raptures. Not for this
Faint I, nor mourn nor murmur; other gifts
Have followed; for such loss, I would believe,
Abundant recompense.

This is clear enough certainly. Yet we may need to remind ourselves that such a clear-sighted attitude should also be ours in spiritual matters. What if we were more obedient as novices, or more fervent as students? "That time is past." Our present duties are urgent, and we should know how to adapt ourselves to them, without sacrificing one whit of our essential obedience or fervour. With the passing of the years, our charity ought to become less natural, and our obedience more positively vigorous. There should be no sentimental looking back on those early days, no echoing Vaughan:

Happy those early days, when I
Shined in my Angel-infancy! . . .
How I long to travel back,
And tread again that ancient track!

for "that time is past." We ought not depreciate the present in desiring again the past. We might as well face the facts: obedience,

charity, patience, and the rest in those earlier days, with all their zest and novelty, came easier to us. But we should not "mourn nor murmur" that we have to put forth sterner effort now; still less should we "faint" and, discouraged, relax our exertions. We can surely say that "other gifts have followed," no less real for being less memorable; and, remembering the graces of the Mass and vocation, we should with all our heart believe "for such loss, abundant recompense." The grace of God, too, has its seasons; to yearn for a perpetual spring is to show bad husbandry.

Much Ado About Nothing is one of the most appropriately named plays that Shakespeare ever wrote. Yet amid all the bustle and much ado, there is much of permanent value that we can reflect on. Familiarity, especially with spiritual things, may breed, if not contempt, at least insensibility. And we who grow accustomed to the daily miracle of the Mass and Holy Communion can learn from the remark of the Friar:

What we have, we prize not to the worth
Whiles it is ours; but being lacked and lost,
Why, then we rack the value; then we find
The virtue that possession would not show us
Whiles it was ours.

Routine can be ruthless, if we allow it to become so; and sheer regularity may prove a mere placebo if we are spiritually run-down. There is a false sense of security against which George Eliot warns us, which "more frequently springs from habit than from conviction," and which consequently persists even after warning signs should have alerted the victim. Our appreciation of God's gifts is a matter of conviction, not custom, a conviction which we try to make even deeper; to abandon ourselves to mere habit is to run the risk of undervaluing those gifts, even to ultimate ingratitude. We should try to "find the virtue that possession would not show us" even while we thankfully retain possession.

No less than amuse, the elegant irony of Jane Austen can also instruct. Elizabeth Bennet's arch rebuke to Darcy is an example. Darcy admits that he has not the talent of easy conversation with those whom he has never met before, and appears to think that this handsome admission exonerates him completely from any charge of superciliousness. Elizabeth gently points out that her lack of "masterly manner" in playing the piano is due to her own fault; she has not taken the trouble of practising. Possibly our own shortcomings, especially in the matter of charity, are capable

of similar diagnosis. Perhaps we too do not take the trouble of practising. It is easier to conclude that we have not the talent of a ready, friendly interest in others than to make the effort necessary to acquire it. As Jerome K. Jerome well said, "Don't bother yourself about how much nicer people might be; think how nice they are." A search for another's good points can be more profitable than a murky exhumation of his less taking characteristics. Practice does make perfect, and if we have not attained perfection—and who has?—perhaps the fault lies in our insufficient practice.

Again, it seems to me that truths acquired in reading can sometimes reinforce by their very humour or poetry some point of more specifically religious life; or better still, the life of religious. There are many illuminating remarks scattered about in various places which may give rise to an uneasy searching of conscience, and may even enable ourselves to see ourselves as others see us.

Sheridan was—surely—not thinking of religious obedience when, in *The Rivals*, he put the following remark into the mouth of Sir Anthony Absolute. Young Absolute has just affirmed, "I cannot obey you"; and his exasperated parent is led to lament, "You know I am compliance itself—when I am not thwarted; no one more easily led—when I have my own way; but don't put me in a frenzy." (I like that phrase; a religious frenzy is put in quite a novel perspective.)

Dickens, I think, holds a mirror up to religious life when the delightful Mrs. Gamp is moved to declare her motto in life. No-one would accuse Dickens of interest in religious, still less of interest in religious poverty; and he has growled in approved Victorian fashion about processions of dirty ragged monks. Nevertheless, Mrs. Gamp's motto does warn us of the danger of too great complacency in our vow, and indicates—*malgré elle*—a practical way in which we can keep it better. "I'm easy pleased," she primly says. "It is but little as I wants; but I must have that little of the best, and to the minute." Indeed, earth has not anything to show more fair than that; but, it is to be hoped, a religious house has.

Shakespeare, as might well have been expected, is a fertile source of inspiration. In the matter of chastity, we know, our natural obligation is reinforced by vow; yet, as a modern spiritual author has said, "There is nothing fireproof or asbestos-like about the cassock"—or, for that matter, about the religious habit. Our vow is no vaccine, no injection, to render us immune to attack.

And well does Shakespeare understand this when in a powerful metaphor Prospero warns Ferdinand, lately engaged to Miranda:

Do not give dalliance
Too much the rein: the strongest oaths are straw
To the fire i' the blood: be more abstemious,
Or else, good night your vow!

Finally, there is one very thought-provoking remark—again by Shakespeare—which, by shedding a dramatic light on the great mystery of Redemption, may help us to a richer estimation of its depths. *Measure for Measure* is often referred to as a gloomy comedy, but it abounds in brilliant lines. Isabella pleads with the inexorable Angelo for her brother's life, only to be told that he is

. . . a forfeit of the law

And you but waste your words.

"Alas!" she replies. "Why, all the souls that were were forfeit once;

And He that might the vantage best have took
Found out the remedy."

Surely even theology would be hard put to it to find a more succinct reference to the reconciliation of the outraged Justice of God with the infinite Mercy of the redeeming Christ in His Sacred Passion.

Why not a religious turn to our serious and literary reading?
And why should not a religious turn to serious and literary reading?

Examen on Renovation and Adaptation

Joseph F. Gallen, S. J.

THE IMPLEMENTATION of renovation and adaptation depends primarily on higher superiors; but they are also the religious whose numerous duties can have impeded or prevented the reading, study, and attendance at courses and institutes that are necessary even for an understanding of this subject. The following questions and principles should make such a superior realize whether he or she is sufficiently conversant with the movement. These brief questions and principles are at least intended as a sufficiently complete and balanced picture of the nature, mentality, and purposes of the movement. They should therefore be useful to all religious. The success of renovation and adaptation depends on the intelligent and willing cooperation of all superiors and subjects.

I. General Principles

Is my principle rigorously what the founder did and said or also what the founder would now do and say?

Do I adapt my institute to the present age as much as the founder did to his own age?

Isn't resistance to intelligent and prudent adaptation opposition to the will of the Holy See?

Any adaptation should conform to expressed norms of the Holy See; but it is not to be thought that the Holy See will define exactly, impose, or even suggest every necessary or profitable adaptation. A fundamental purpose of renovation and adaptation is to quicken the life, energy, and self-initiative of all institutes.

Do I understand that the purpose of adaptation is a more effective use of the means of self-sanctification and of the apostolate?

Do I realize that everything in the religious life is only a means to its purpose? Am I choosing effective means? Changing the ineffective?

Do I understand that all human institutions are capable of change? that no human being could foresee all possible circumstances of all ages?

Do I realize that any idea decreases in universality of place and age in the degree that it is particular and determined?

Do I admit in fact and practice that there are different customs, manners, and demands in different countries, nations, and ages? that all ideas, works, and practices of the past may not be suitable for the present?

Am I holding on to any thing that was introduced only because of particular circumstances of the past?

Any artificial or affected practice or observance is repugnant to the doctrine and example of Christ.

Do I prevent or impede adaptation by the rationalization that it is laxity, self-indulgence, and worldliness?

Do I blind myself to the good in adaptation by concentration on its extremists? This is as much lacking in intelligence as it would be to seek the truth of Christianity in religious fanaticism.

The greatest enemies of renovation and adaptation are those who hold that its purpose is to eliminate or diminish religious discipline. A regulated life, solidly productive of the virtues distinctive of the religious state, is necessary for complete Christian perfection. Adaptation seeks to retain but to revivify the discipline that is good, to remove the idle and useless, to substitute the better for the less efficacious, and to effect the realization that an oppressive, merely annoying, and too minute religious discipline is self-destructive.

"All counsels by which we are influenced to perfection are reduced to this: that we be detached from affection for temporal things in order that the soul may more freely tend to God." This maxim of St. Thomas is eternally valid. Renovation does not seek to weaken or destroy but to animate the total dedication by which the religious renounces any earthly affection that could impede the greater love of God. Adaptation cannot and does not deny or enfeeble the complete detachment, mortification, and abnegation demanded by this purpose of the religious life. It strives to find, intensify, and promote the most suitable and efficacious means for this purpose. Renovation is not worldliness but greater sanctity; adaptation is not self-indulgence but more intelligent and appropriate mortification.

Am I aware only of the old? suspicious of the new? Do I discourage or prevent talk and discussion on the new by subjects?

It is not difficult to discern the blind conservative and the rash innovator. Adaptation is prudent progress. Its purpose is to

preserve, protect, and improve the good, to change or remove only what is harmful, obstructive, or useless.

There are consecrated immutables in the religious life. Only the religious nihilist attacks these. There are also many mutables, and only the blind conservative or religious zealot elevates these to the order of immutables.

You are true to renovation and adaptation when your maxim in all aspects of the religious life is: hold on to the good but always seek the better.

Do I discourage and repress new ideas in the general chapter, sessions of the council, in superiors and officials? Do I refuse my subjects publications that contain new ideas?

Do my subjects understand that renovation and adaptation are to proceed slowly, by study, discussion, and persuasion, not by agitation? The superiors who do nothing are those most apt to have agitated subjects.

Do I, a higher superior, read books, periodicals, and articles on renovation and adaptation? attend gatherings or courses that include this subject? Have I, on the constant excuse of work, cut myself apart from this movement? I should lead the way, and nothing will be accomplished in fact without me.

Am I willing to accept anything that will lead the religious of today to greater sanctity or a more effective ministry?

Am I willing to consider any good idea, no matter what its source? Am I searching for or hiding from new ideas?

Has our institute contributed any idea to the movement of renovation and adaptation?

Do I favor or accept the new merely because it is new? Do I abandon the old only when I am convinced that it is useless, harmful, or that something better can be substituted?

Do I readily adapt in hospital work, with difficulty in schools, but with much greater difficulty or not at all in religious and community life? Why?

Is our institute distinguished by a granite inflexibility or a living elasticity?

Since the authoritative beginning of adaptation in 1950, what have we changed in our constitutions, customs, observances and practices, prayers, community life, formation, work, religious habit? Can I say that all of these are in all respects fully adapted to the present age?

Is my attachment to my institute so blindingly intense that I believe it admits of no greater perfection in spirituality, government, formation, or external works? Love of my institute is a virtue, but not the love that smothers life and progress.

Do I grasp the paradox that my institute will remain the same only if it changes? only if it receives the nourishment of new ideas? that otherwise it deteriorates to feebleness and senility?

The only one who cannot progress but in whom all others should progress is God, and He is the God not only of infinite sanctity but also of infinite knowledge and truth.

We may object that change is not always progress, but we are certain that doing everything exactly as it was done in the past is not progress.

Is my principle in fact that the good is what was done in the past and that the new is a synonym for the dangerous or evil?

How would I prove that a good idea is better because it arose in the sixteenth or nineteenth rather than in the twentieth century?

It is true that to be modern is not necessarily to be spiritual. It is equally true that traditionalism is not necessarily sanctity.

Do I realize that only the aged mentality lives completely in the past? Am I not immature to the degree that I refuse to face the present?

Do I talk about adaptation but do nothing?

Do I consider adaptation an unwelcome guest and hope to effect its speedy departure by my coldness and neglect?

Are we cooperative and helpful to other religious institutes?

Do I think that renovation and adaptation are only for religious women?

Nothing is more blinding than our own customary and routine conduct. An efficacious way of learning what I should adapt is to go over everything we do daily, weekly, monthly, and yearly with an intelligent and spiritual religious of another institute.

II. Sanctity of Life

How many and to what degree do our local superiors have a spiritual influence on their communities?

Am I convinced that the holiness of our institute must always be measured by the extent, intensity, and constancy of its prayer and self-denial?

Is conformity with the holy rule the ultimate norm of our life or is the rule a means to conformity with Christ?

Rule, regulation, and regularity are important, but is our spirituality nothing but rule, regulation, and regularity? Have we little consciousness of the interior life? of the richness of the fatherhood of God? of the indwelling of the Holy Spirit? of the person of Christ? of the mystical body? of the life of grace? of the doctrine of Christ? of the motherhood of Mary?

Am I disturbed at violations of silence, promptness, and regularity in my subjects but never think of their correspondence to grace, interior prayer, or interior virtue?

Is the actual purpose of our institute the devout life, not the saintly life?

What proportion of the members of my institute have a low idea of the purpose of the religious life?

Is the actual tenor of the spiritual life of our institute a challenge to generous souls or the canonization of little souls?

Is our spirituality purely negative or positive? Do we always define humility as the lowering of self, never as the enthronement of God? mortification as the denial of self or preference for and love of God and of the things of God? Do we curb our passions for self-control or to grow into the fulness of Christ? Do we make God or self the center of our spiritual lives? Do we love God or self-perfection?

Are penance and mortification practiced? Are those who can and do fast thought peculiar? Are voluntary works of penance and mortification found in only a very few individuals?

Is the atmosphere of my community spiritually inspiring? depressing? debilitating?

Are the influential members of our institute exemplary or mediocre religious?

Do I realize that the fertile mother of mediocrity and tepidity in the religious life is bad example and that conspicuous reasons for this fact are that our religious have not been led to a convinced spirituality and have not been trained to think for themselves?

Spiritual direction should evidently have its proper place, but are the majority of those receiving spiritual direction in our institute religious from whom no proportionate profit can be expected?

Is our library stiflingly sweet with pietistic books? Are the religious allowed to choose their own book? Must spiritual reading be in common? Do we ever take Sacred Scripture as our spiritual reading? Do we realize that mental prayer is often weak and

difficult because it is famished for proper and constant spiritual reading?

III. Poverty

Do I emphasize interior detachment from material things?

Do I understand that moral uniformity in material things is necessary for community peace and fraternal charity?

Do I give subjects permission because they get the money or the object from externs?

Do many of our religious procure material things or the money for them from externs?

Am I permitting or tolerating any custom or practice that is clearly opposed to poverty or that excludes its perfection?

Do too many of our religious constantly ask for the newest and best?

Do our religious understand that luxury is not a necessity but an obstacle to good work?

Am I generous with material things to externs but not to our own religious?

Do our buildings, the furnishings of our religious houses, and the personal lives of our subjects manifest to lay people the nothingness of material things in themselves?

Do I accept modern inventions and improvements in so far as they increase efficiency but reject those that lead only to self-indulgence and luxury?

Am I sensitive to the fact that the multiplication and constant increase of material improvements and conveniences tend to produce softness of character? Do I realize that the emphasis on interior mortification must be proportionately intensified?

Is our life simple and poor? Do too many of our religious live an unmortified and soft life?

Do we work for, attract, love and are loved by the poor and the working class?

IV. Chastity

Is chastity for too many of our religious merely obligatory celibacy or is it in fact their quickest means for attainment of unworldliness, of love of God, for clear vision of spiritual realities and values, a life of delicate familiarity with God in prayer and of pure love for others in zeal?

Do our religious understand that marriage is not sinful or ugly but a good? that they renounce this good for a higher good, the attainment and perfection of the love of God?

Are our postulants, novices, and junior professed properly and sufficiently instructed in chastity?

V. Obedience and Government

My subjects must obey me as manifesting to them the will of God. Is my government so elevated and enlightened as to reflect infinite sanctity, truth, knowledge, and wisdom?

Do I lead and govern or follow my community?

Do I govern according to the lowest level of my community? Renovation is a quickening of the religious life.

Have I, the superior, given up all effort to accomplish anything? "What's the use?" If I fail, will the community succeed?

When I no longer have the vision, energy, or courage to try anything new, it is time to inform higher authorities that I should no longer be a superior.

Am I more interested in housekeeping than in the intellectual life or sanctity of my subjects?

Are the permissions we prescribe intelligent, reasonable, productive of solid religious virtue?

What, how many, and how great are the purely secular norms of conduct that have taken root in my community?

Do the ordinances of the general chapter, the exhortations, circular letters, regulations, and general corrections of superiors produce any effect? Do I enforce them?

Do I realize that there is a hierarchy of values or does everything in the religious life have the same value for me?

Could I give an average Catholic layman a readily intelligible reason for all our customs, practices, and observances?

Are our written and unwritten customs, observances, and practices too numerous? too detailed? too minute? too insistent on everything being done in common? oppressive?

Are we retaining customs, observances, and practices that are peculiar? antiquated? formalistic? externalistic? not productive of religious virtues?

Is our horarium intelligently adapted to the demands of prayer? work? sufficient preparation for class and study? proper rest? When did we last change the horarium?

Do we chart out every moment of the day for our subjects?

Do I trust only the classroom, the chapel, the stove, and the broom? mistrust the religious who is seen with a book?

Are our local superiors mere permission distributors? house-keepers? financiers? public relations experts? principals or deans?

Is obedience explained, demanded, and practiced in such a way as to hinder or exclude the perfection of other virtues?

Do I realize that the independence, autonomy, or rather autocracy of the individual existing in the youth of today demand a more protracted, patient, doctrinal, theological, and theocentric presentation and exercise in obedience?

Are too many of our religious so immature and undependable that the superior has to go around the school, hospital, or institution picking up their forgotten and careless work?

In praising the docile, the conformist, the conventionalist, am I glorifying the mediocre?

Don't I pay an exorbitant price for my efforts to pacify the malcontents and worldly?

Am I too fearful or slothful to correct my subjects? Do I correct when it is necessary? patiently? kindly? calmly? with due firmness when it is demanded? Do I correct too often? on minor details only? too frequently in public? too quickly? too impatiently or harshly?

VI. Prayer

What proportion of our religious, especially in institutes of men, fail to make the daily religious exercises? What have I done about it?

Does our prescribed regime of prayer tend to produce a pious and devout but not a saintly religious?

Are we always praying and yet are not prayerful?

Is our prescribed prayer sufficiently liturgical? Do we understand that the liturgy does not exclude but presupposes, complements, and is complemented by individual practices, for example, the individual ideals of sanctity of life, correspondence to grace, and the individual and private types of prayer and religious exercises, such as meditation, examen, spiritual reading, retreats, and so forth?

Have we so many prescribed exercises that there is no opportunity for individual prayer?

Do we esteem mental prayer as the most necessary and valuable prayer for sanctity of life?

Is mental prayer in our institute a mere formality?

Is our mental prayer a mere abstract study of virtue and examination of conscience, not a turning to, a living in and with God?

Do I believe that a retreat or any other special religious exercises are a rest or recreation for my subjects?

Are our retreats so encumbered with other religious exercises and perhaps with work that the retreat ceases to be a period of deep recollection and reflection?

Are we suffocated by devotional practices? novenas? non-liturgical vocal prayers?

Have we any periods of prayer so long as to be unbearably burdensome? so long that we cannot reasonably hope for anything but a low fractional part of real prayer?

Are our prescribed prayers so numerous that fervent and faithful religious find constant difficulty in completing them?

Has the history of the prayer of our institute been one of pure addition? never of reflection as to whether the quality and quantity of our prayer were suitable or the most suitable for attaining the purpose of the religious life?

VII. Formation

Do I assign our best religious to the formation of our own subjects?

What proportion of our religious are interested in or have ever done anything about fostering vocations?

Does our formation, discipline, community life, and government produce a type of religious who will not attract vocations?

Do we refuse in fact to admit that an unsuitable candidate lacks a vocation?

Are we nursing along unsuitable postulants, novices, and junior professed?

Do I realize that a middle-aged problem religious is nearly always a fully grown youthful problem religious?

Am I nullifying the purpose of the postulancy and the second year of noviceship by devoting the postulants and second-year novices to the works of the institute? How does this harmonize with the warning of Pius XII to bishops that they should not rush inexperienced priests into the life of full activity?

Are the postulants and novices given sufficient instruction in the religious life? Is it solidly doctrinal? Are they mere passive listeners?

Do I fear to give free time to postulants? novices? professed?

How much individual and competent guidance and counseling do we have of postulants, novices, junior professed, and the younger professed of perpetual vows?

Do I praise the juniorate but hold that it is for others, not for us? Do I say that it is now impossible for us? What arguments have I to show that it will be more possible in the future?

Can I reasonably hold that a religious is properly prepared for his work at first profession? Am I fair to the religious in assigning him or her to work at such time? Am I fair to his students?

What means have I taken to help young religious in their adjustment to the full active life?

What have we done about a somewhat longer period of recollection before perpetual profession and a period of renovation?

Have young religious ever been properly formed when their elders were left completely uncorrected?

Does our formation produce a religious worker who can think for himself? possesses the power of self-initiative? self-decision? efficiency? dependability? responsibility? prudence? courage? perseverance?

Do we check the postulant, novice, young or old religious who does his work childishly, inefficiently, carelessly?

Are we training docile automatons or subjects equipped to face the inevitable doubts, difficulties, disillusionments, temptations, demands of work, and personality clashes of life?

Do we realize that a formation, in so far as it is insincere, unreal, antiquated, formalistic, legalistic, externalistic, leads the factual youth of today to cynicism?

Do we form the impolite candidate of today into the polite, selfless, cultured religious?

Do we guide our young subjects collectively and individually to a personal esteem, conviction, acceptance, desire, and resolve of holiness of life?

Do we yield to the youthful religious of today who in their studies so frequently give their attention and effort only to the interesting, the novel, the striking, and habitually neglect those that are essential?

The youth of today are not to be considered as glowingly virtuous nor as irreparably defective. As is true of any age, they have their characteristic virtues and defects; and their most conspicuous defects are merely the fuller development of those found in the generations immediately before them.

Does our education, formation, community life, practices, and government make our subjects at least appear as antiquated and out of touch with the world they are striving to save? Does it make them appear as aloof and superior or one with the poor, the afflicted, the unfortunate, the sinner?

Have we any permanent plan or arrangement for assigning capable religious to higher studies?

Do we properly prepare the religious who are sent to the foreign missions?

VIII. Work

Do we consider work as a distraction or obstacle to personal sanctification and not as another aspect of the same purpose?

Is our formation producing intellectual, cultured, spiritual subjects? Are our schools turning out intellectual, cultured, and profoundly Catholic laymen and laywomen?

What is the level of our schools and institutions compared to those of seculars?

Have all our new ideas in education, hospital, and institutional work come from secular sources? What new ideas has our institute, have I, contributed?

Am I ashamed of the qualifications of our school and institutional personnel in comparison with that of secular schools and institutions?

Is the cultural level of our subjects equal to that of laymen engaged in the same work?

Have I reflected that the publicized lack of sufficient Catholic scholarship may not be due entirely to institutions of higher learning but partially or principally to our elementary and secondary schools? What proportion of students overcome a defective elementary education?

What proportion of our subjects are mere teachers or nurses, not religious teachers and nurses?

What proportion of our subjects can be classed as spiritual religious, as proficient and dependable workmen?

Are our religious so overburdened with work as to exclude a life of prayer?

Overwork is to be eliminated, but isn't it true that very many of the individual religious who are overworked are spiritual? Isn't the lack of spirituality to be found also and principally in other causes?

What proportion of our religious adhere in fact to the heresy of activity, that is, to work to the exclusion of the ordinary means of self-sanctification?

What proportion of our religious do a minimum of work?

Which is more harmful, the heresy of activity or the apostasy of idleness?

Are many of our religious enfeebled and reduced to a childish life by an excessive use of television and the radio?

Why do so many religious become intellectually inactive after completing their studies?

Do I suspect the intellectuals of my institute? Am I confusing ignorance, incompetence, childishness, and lack of culture with simplicity and sanctity?

What proportion of our subjects have the habit of reading? of striving constantly to advance in the knowledge and practice of their matter and assignment?

Ignorance and lack of progress in any field of endeavor are not virtues.

Few classes of men can do such harm as the sincerely ignorant.

An unsatisfactory apostolate is not always caused by incompetence or sloth. Its cause can be and often is lack of spirituality in the apostle.

Do we face the needs, problems, and evils of our day in the choice of works? the proportional emphasis on particular works? the education and formation of subjects? Or are we training religious to meet and solve only the problems of past centuries?

Have we at least a satisfactory library in every religious house? Am I ashamed of the libraries or lack of them in any or all of our religious houses?

In the assignment of religious, do I give sufficient thought to the full utilization of their individual abilities?

What have we done to lessen the habitual tension of so many religious? Have we changed an unsuitable horarium? diminished overwork? given a weekly holiday? an annual vacation? removed or lessened added burdens from week-ends and such vacation seasons as Christmas and Easter? given private rooms? allowed the religious to study and do their other work in their rooms? lessened monotony? diminished routine? given sufficient rest and recreation? abandoned the insistence on everything being done in common? Is there sufficient sleep? a sensible rising hour? proper food?

Would a competent male dietitian give a favorable judgment on the diets in all institutes of religious women?

Is our norm in undertaking new works the greater necessity of the faithful?

Is the horizon of our zeal parochial or universal?

Are we undertaking added works at the expense of the proper formation of our subjects?

Do I courageously and steadfastly refuse works, even if good in themselves, that would deprive the religious of sufficient rest and vacations?

Has our institute a foreign mission?

IX. The Religious Habit

What have we done to simplify the habit to one that continues to express the consecration to Christ and retains its modesty but is simple, unaffected, inexpensive, hygienic, efficient, suited to the customs and ways of one's own country and nation, adaptable to the changing seasons, easily laundered, that does not imprison the face and head, eliminates starched parts, is of suitable color, not eccentric, not ostentatious?

Can we reasonably hold that the simplification of the habit is a question that of its very nature is confined to institutes of women?

St. Lawrence of Brindisi

R. F. Smith, S. J.

BY THE APOSTOLIC letter *Celsitudo ex humilitate* (*Greatness from Humility*) of March 19, 1959, Pope John XXIII by virtue of his apostolic power proclaimed St. Lawrence of Brindisi (1559-1619) a doctor of the universal Church. By that act St. Lawrence became the thirtieth saint to be honored with that title, the third Franciscan doctor, and the first of the Order of Friars Minor Capuchin. He also brought to five the number of doctors of the Church who flourished in the latter half of the sixteenth and the early part of the seventeenth centuries, the other four being St. John of the Cross (1542-1591), St. Peter Canisius (1521-1597), St. Robert Bellarmine (1542-1621), and St. Francis of Sales (1567-1622).

Childhood, Vocation, Priesthood

The future doctor of the Church was born on July 22, 1559, at Brindisi, a town located on the Adriatic coast of the heel of Italy, reputedly founded by the Greek hero Diomedes on his return from the Trojan war, the southern terminus of the Appian Way, and deathplace of the poet Virgil. The boy's father was William Rossi and his mother Elizabeth Masella Rossi; at baptism the infant was given the name Julius Caesar in honor of Sts. Julianus and Caesarius of Terracina, martyred, according to early martyrologies, in the persecution of Nero. Providence, which was to make the boy one of the most illustrious of the sons of St. Francis, saw to it that he was early brought under Franciscan influence; for at the age of four his education was entrusted to the Conventuals living at Brindisi.

In 1573 after the death of his father he overcame his mother's dislike for his desire to be a priest and went to Venice to begin his seminary work in a school whose rector at the time was his uncle, Don Peter Rossi. It was in Venice that the saint first came to have an intimate knowledge and love of the Capuchins; and on February 18, 1575, he received the Capuchin habit at the Verona novitiate of the Venice province, being given the name Lawrence of Brindisi. In 1576 he made his profession in the order and was thereupon sent to the University of Padua to make his studies

in philosophy and theology. The university at that time was the focal point of an atheistic form of Aristotelianism; by reaction the young Capuchin acquired a lifelong distrust of Aristotelianism and was drawn instead to a Platonic way of thinking.

The intellectual ability of Lawrence, which had already been noted and fostered by the Conventuals in Brindisi, now had full opportunity to develop itself in the university setting at Padua. His course of studies was brilliantly done; and realizing the increased importance of Scripture because of the Protestant defection from the Church, he especially set himself to learn all the languages needed for a mastery of Biblical studies; at the same time the international composition of the student body of the university enabled him to attain a mastery of most of the vernaculars of the European continent. There is in fact good reason for thinking that St. Lawrence was the greatest linguist among the doctors of the Church, for besides mastering Hebrew, Greek, Syriac, and Chaldaic for his Scripture studies, he also had command of Latin, German, Bohemian, French, and Spanish besides his native Italian in several dialects.

In 1581 Friar Lawrence was ordained a deacon; such was his ability as preacher of the word of God that he was given the unusual permission to preach publicly; it was the beginning of what was to be the principal apostolate of his life. He was ordained priest in 1582 and thereupon was commissioned to travel throughout Italy to reinvigorate Christian living; through his unusual combination of holiness and intelligence, he was able to touch the hearts and minds of his hearers in a way that is remarkable in the history of popular preaching.

Doctrinal Synthesis

To the end of his life almost forty years later the saint continued his apostolate of preaching. Of his collected works (S. Laurentius a Brundisio, O.F.M.Cap., *Opera omnia*. 10 volumes in 15 tomes. [Padua: Seminario Vescovile di Padova, 1928-1956]), no fewer than eight volumes are given to his collected sermons. Since the sermons of St. Lawrence are the best source from which a knowledge of his doctrinal synthesis can be made, it will be worthwhile to interrupt the course of the saint's life to give a brief sketch of his doctrine as described in A. Michel's "Saint Laurent de Brindis docteur de l'Eglise" (*L'ami du clergé*, 69 [1959], 401-06).

St. Lawrence did not conceive of a philosophy with its own method and its own proper aim; for him all speculative thinking is subsumed under theology, of which he distinguishes two types. The first type he calls mystical theology and conceives of it as a negative intellectual process the aim of which is to show what God, Christ, the Church, the Blessed Virgin and other supernatural realities are not; this type of theology must be rooted in prayer and it seeks to discover the spiritual sense of the Bible. The second kind of theology is called by the saint symbolic theology; it studies the literal sense of Scripture and attempts to seek out the secrets of the physical universe.

Man, according to St. Lawrence, is composed of sense, reason, and spirit (*mens*). Spirit receives from God an infused idea of the infinite, while reason, using sensible creatures, is capable of arriving at a knowledge of God who is pure being viewed under the aspect of the good. This God of goodness has created the world out of pure love. To all creatures God gives a general assistance which permits each being to act according to its nature. From this it will be seen that St. Lawrence entered hardly at all into the Bañez-Molina controversy which was at its height from the years 1590 to 1604.

St. Lawrence's views on the state of the first man and woman are not without interest. The state of original justice in which they were created was constituted by a gift distinct from sanctifying grace; this gift of original justice is characterized by the saint as a perfect tranquillity and friendship of sense and reason. In accordance with this view, St. Lawrence conceives of original sin as the loss of this gift of original justice; which loss necessarily entailed a further loss of sanctifying grace. After sin man is justified by the rectitude of the soul when elevated by grace to the supernatural order. God is the principal efficient cause of this justification; the Holy Spirit and His gifts are the intrinsic formal cause; Christ, as exemplary cause, is the extrinsic formal cause of justification; while the humanity of Christ and the sacraments are the instrumental cause of justification.

Christ is presented in the theology of St. Lawrence as the king of angels and of men. The salvation of the angels revolved around Christ, for they were assured of eternal life only if they consented to adore Christ. Christ is the cause of all sanctification not only in the sense that He is its exemplary cause but also because all graces given to angels and to men are given through the

instrumental causality of the humanity of Christ. After Christ the Blessed Virgin occupies the first place among all creatures. She is decisive even in the case of the angels for at the time when the Incarnate Word was presented to them for their adoration, Mary was also presented for their veneration. Because of her divine maternity the Blessed Virgin was conceived immaculately and given an initial fullness of grace that surpassed the final beauty of all the saints taken together. The motherhood of the Blessed Virgin extends to all men, for all graces come to men through the prayers she addresses to God. The graces of Mary reach their final glory by the crowning gift of the Assumption whereby she now lives, body and soul, in heaven.

Mission to the Jews

The success of St. Lawrence's first commission to preach throughout Italy came to the notice of Pope Gregory XIII; in 1584 he appointed the saint to be apostolic preacher to the Jews of Rome and of Italy. Such was his zeal, his knowledge of the Old Testament, and his manifest affection for the Jews that he was able, as he himself reported, to convert many of them. All his life he retained his interest and zeal for the Jewish people and whenever it was possible would seize the opportunity to preach Christ to the descendants of the people who had once rejected Him.

This interest of St. Lawrence in the Jewish people is manifested in his collected works; for his *Explanation of Genesis* (*Explanatio in Genesim*), which is the only exclusively exegetical work of his still extant, was conceived and written with the Jews in mind. The commentary extends only through the first eleven chapters of Genesis. The purpose of the commentary was to achieve a scientific understanding of the literal sense of the book; to achieve this the saint not only utilized the opinions of Christian exegetes, but also made wide use of Jewish commentators on the book. This use of Jewish commentators makes the work unique in the writings of the doctors of the Church. As one writer has put it: "... there is no Doctor of the Church who has given such prominence to Hebrew scholars as Lawrence has done. The *opus* will ever have a special value for the conversion of the Jewish people. For this it was intended; and who knows but that, in God's Providence, the book's mission will find its fulfillment in ways that we cannot foresee."

¹Cuthbert Gumbinger, O.F.M.Cap., "St. Lawrence of Brindisi, Exegete," *Catholic Biblical Quarterly*, 8 (1946), 268.

Counter-Reformation

In 1590 St. Lawrence was elected provincial of the Tuscan province; in 1592 he was reappointed to a two-year term as apostolic preacher to the Jews. At the conclusion of this term he assumed the provincialate of the Venice province; in 1596 he was elected Definitor General of the entire order, and in 1598 he became provincial of Switzerland.

Up to this point the zeal and labors of St. Lawrence had been limited almost entirely to the regions of Italy; now, however, his sanctity and his learning were to be given a chance to radiate out into the other countries of the continent. In 1599 St. Lawrence was sent to Prague to establish the Capuchins as a source of help for the Counter-Reformation in Austria and Bohemia. Despite violent opposition from the Protestants and notwithstanding the initial indifference, if not the hostility, of the Emperor Rudolph II, St. Lawrence was able to effect a permanent establishment of the friars and led his fellow religious in a spirited apostolate to win back Protestants and to save lukewarm Catholics from defection. That the Capuchin apostolate was successful can be seen from the words of the papal nuncio: "Thanks be to God, the number of Catholics is increasing. . . . It is especially the Capuchins who reap a rich harvest."²

As a result of his contact with Protestants the saint composed a three-tome work, called *An Outline of Lutheranism (Lutheranismi hypotyposis)*. The work was a long exposition and refutation of Lutheranism together with an apology for the Catholic Church as the only true Church of Christ. This work, together with some of the saint's sermons, gives some idea of his theology of the Church. According to St. Lawrence, the salvific action of Christ with regard to the human race has always been exercised through the Church; its history then goes back to the very origins of humanity, and all persons who have been saved must be regarded as constituting the fullness of Christ. The material cause of the Church is the entirety of the faithful; its final cause is the glorification of the elect; its efficient cause is Christ, His apostles, and their successors; and its formal cause is the faith as taught by the Church's legitimate rulers.

²Cited in Ludwig von Pastor, *The History of the Popes*, 23 (St. Louis: Herder, 1933), 384-85.

Without neglecting the other marks of the Church, St. Lawrence finds holiness or sanctity to be the principal characteristic mark of the Church, for it was primary in Christ's plan that His people be a holy nation. This mark of sanctity is manifested in the Church throughout her entire history by the multiplicity of her saints. This does not mean, St. Lawrence admits, that every Catholic is holy; but just as we call man a rational animal even though not every part of him is rational, so also we call the Church holy, not because every member of the Church is actually holy and saintly, but because only in the Church do we find that exalted purity of heart and exercise of virtues which Christ desired for his religious society.

Chaplain, Superior, Diplomat

St. Lawrence had already had contact with two of the great bodies alienated from the Church—Jews and Protestants; now, and in a much different way, he would meet the third great body that was inimical to the Church—the Turks. Because of the continued military strength of the Turks, Pope Clement VIII had formed a league of Christian princes against them; and St. Lawrence was made chief chaplain of the army the emperor contributed to the league. In 1601 the Christian and Turkish forces met at Szekesfehervar, a town thirty-five miles southwest of Budapest and the place where the kings of Hungary had been crowned from 1027 to 1527. The Christian forces were outnumbered four to one; the generals of the league judged retreat the only feasible maneuver. Lawrence, however, opposed their decision and finally convinced them to attack the Turkish forces. He himself exhorted the soldiers to bravery and went into battle at their head, carrying his crucifix as his only source of protection. For five days the battle continued with the saint always in the lead of the Christian forces; at the end of the five days the Turkish forces had been routed.

A few months after this incident St. Lawrence was elected the head of his order with the title of Vicar-General. As Vicar-General, St. Lawrence was obliged to visit all the houses of his order from Italy to Spain. He made his visitations on foot and was notably successful in deepening throughout the order the love of Capuchin poverty and austerity.

In 1606 St. Lawrence returned to Germany at the request of Pope Paul V to assist once more in the Counter-Reformation.

In 1609 his mission in Germany was interrupted when he was sent by the same Pope to Philip III of Spain to gain his support of the Catholic League recently founded by Maximilian of Bavaria. After successfully completing this commission, the saint returned to Munich as papal nuncio; in 1610 while still remaining nuncio, he was also made chief chaplain of the armed forces of the Catholic League. In 1613 the saint's health was broken and he returned to Italy. There he was Minister-Provincial of the Genoa province until 1616. In 1619 he journeyed to Lisbon to plead the cause of the people of Naples against their viceroy. While negotiating the matter he fell ill and died there on July 22, 1619.

This sketch of the latest doctor of the Church may be fittingly concluded with the words Pope Leo XIII wrote about him at the time of his canonization in 1881: "There were resplendent in him all virtues, especially those which bring us close to God, faith, hope, and charity, from which all the other virtues spring and derive their supernatural value. Hence his diligent and fervent love of prayer during which he was frequently rapt in ecstasy; hence his remarkable devotion to the Blessed Sacrament and his constant grief over the sufferings and death of our Lord; hence his most tender love of the Mother of God to whom he credited all that he had received from Christ; and hence also his stalwart love of the Catholic faith, his horror for heresy and error, and his rock-firm fidelity to the See of Peter."¹

It is regrettable that little has been written in English about St. Lawrence. The only lengthy life of the saint is the volume entitled *Life of St. Lawrence of Brindisi Apostle and Diplomat* by Anthony Brennan, O.F.M.Cap. (London: Washbourne, 1911). The saint and his activities figure prominently in the second volume of Father Cuthbert's *The Capuchins* (London: Sheed and Ward, 1928). The best general introduction in English to the saint is to be found at present in various issues of *Round Table of Franciscan Research*, a quarterly published by St. Anthony Friary, Marathon, Wisconsin. Four issues of the magazine are especially valuable: v. 14, n. 2 (February, 1949); v. 14, n. 4 (June, 1949); v. 15, n. 2 (April, 1950); and v. 15, n. 4 (October, 1950). These issues have furnished much of the data given in the present article.

¹Cited in Armand Dasseville, "Saint Lawrence of Brindisi," in *Round Table of Franciscan Research*, 14 (1948-1949), 59.

Current Spiritual Writing

Thomas G. O'Callaghan, S. J.

Edification

PRIESTS AND RELIGIOUS are frequently exhorted by their superiors, rules, and retreat directors, to the practice of *edification*. They might well ask themselves, however, whether they are fully aware of the real meaning, the biblical meaning, of this word *edify*. In a recent, scholarly, and most interesting article, "Building the House of the Lord," George MacRae, S.J., examines the use of this word in the New Testament, especially in St. Paul, in order to discover what is its proper meaning.

To *edify* in its original literal sense meant to build. But when it was used as a religious metaphor in the New Testament, what precisely did it mean; what was being built, who was the builder, and how did he build?

In the Gospels Christ uses the metaphor twice: once when He promises to build His Church, that is, not a structure of stone and mortar, but the assembly of God's people, upon the rock foundation of Peter; the other occasion was when He spoke of building up in three days the Temple of Jerusalem, which He used as a metaphor for His own resurrected body. Analyzing these metaphors, especially in the light of their Old Testament background, MacRae shows that in Christ's use of the term: the builder is God or the Son of God; what is being built is the Church, the permanent assembly of God's people, the spiritual temple; and the purpose is "to perpetuate God's presence among His people and to provide a vehicle for continuing the salvation accomplished by the death and Resurrection of the Son of God."

St. Paul also uses the word *edify* in a metaphorical sense, but with some variations. In his letter to the Ephesians, speaking of the Church as a spiritual temple, Paul tells his readers that they are "members of God's household, built up on the foundation of the apostles and prophets, Christ Jesus Himself being the keystone. In Him the whole building is joined together and grows into a temple sacred in the Lord; in Him you are also built together into a dwelling place of God in the Spirit" (2:19-22).

¹American Ecclesiastical Review, 140 (1959), 361-76.

Through a careful analysis of this text, MacRae shows that the primary object of edification is the Church itself, to be *edified* or built in the first place by our Lord.

But the task of edification is by no means confined to Christ alone. St. Paul more than once echoes the prophet Jeremiah in describing his own apostolic role as one of *building up* the faithful. He also at times makes it quite clear that edification is the work of every Christian: "Let us pursue the things that make for peace and mutual edification" (Rom 14:19); "Go on encouraging one another and edifying one another as you are doing" (1 Thess 5:11). Christ Himself, the apostles and their successors, all the faithful—these are the builders of the Church, the *edifiers*.

In what does their edification consist? In regard to Christ, His "historical contribution to the building of the Church was His life's work of teaching, healing, sanctifying, redeeming mankind by His death and Resurrection." This work He continues through grace which, says St. Paul, "has the power to edify" (Acts 20:32). As to the apostles, they must first "lay the foundation" (1 Cor 3:10) by preaching Christ and then "build up the Body of Christ" by their entire ministry (Eph 4:12). Finally, for all the faithful, Paul mentions several explicit means of edification: good example, love, personal integrity in dealing with others. In a word, all the good works that we perform as members of the Church are works of edification.

There is one final problem to be considered in order to recapture St. Paul's understanding of edification. If we examine all the passages that mention edification, we find that at certain times the object of it is the Church as a whole, at others the individual member. Paul exhorts his readers to edify the Body of Christ and to edify one another. It can happen that too often we forget the collective aspect of edification and concentrate on the individual. In fact, historically that has happened; and in the process there has been a distortion of St. Paul's original metaphor. A close study of the Epistles shows that he overwhelmingly stressed the collective aspect of edification. "Strive to be outstanding," he exhorts, "in the edification of the Church" (1 Cor 14:42). The edification of individuals within the Church is only meaningful in relation to the Church as a whole. We should, therefore, try to rid our understanding of edification of any selfish or merely personal emphasis. "None of us lives for himself," the Apostle

reminds us. "For if we live, we live for the Lord. . . . We are the Lord's" (Rom 14:7-8). Edification is every Christian's participation in the redemptive work of the Church, the Body of Christ and the Temple of His presence among us.

Prayer

For St. Teresa of Jesus mental prayer is an exercise of love, of personal love of God. It is an intimate, affective conversation with a loving God. Of the two major faculties which play a part in prayer, the intellect and will, it is the will which is the more important. For, as the late Father Gabriel of St. Mary Magdalen, O.C.D., the eminent commentator on Teresian prayer, pointed out more than once, it is from the will that love and the other basic affections flow; since it is these which are most effective and fruitful in uniting the soul with God, the will must hold the first place in prayer. That is not to deny to the intellect its own importance, but it is still secondary to the will. In fact, the primary purpose of intellectual work in prayer is to prepare for the affections of the will. But, before the will can love God and pour out affections to Him, God must be present to the soul in some way. Thus, Teresa also stresses the importance of faith in the divine presence. For St. Teresa, then, to be with God and to speak intimately with Him, this is the substance of mental prayer.

In the *Way of Perfection*, when commenting on the Our Father, the saint of Avila laid great stress on one way in particular of being with God. She tried to teach and impress on her nuns, many of whom were not learned in things theological, the extraordinary importance of the inhabitation of God in the soul. This doctrine of the presence of the triune God in the soul she made the basis of what she calls the Prayer of Recollection. Since God dwells in the soul, St. Teresa taught her nuns to seek Him there, and there to speak intimately with Him as with a "Father, a Brother, a Lord and a Spouse — and, sometimes in one way and sometimes in another. . . . Remember how important it is for you to understand this truth—that the Lord is within us and that we should be there with Him."²

This prayer Teresa calls the Prayer of Recollection because the soul *collects together* all the faculties, withdraws the senses from all outward things, and enters within itself to be with its

²*The Complete Works of Saint Teresa of Jesus* (New York: Sheed and Ward, 1946), 2, 115.

Divine Guest. Thus, there is a detachment from exterior things in order to center itself on God dwelling within the soul. This recollection, Teresa of Avila warned her religious, is not an easy thing to acquire, especially at the beginning. It demands energetic effort and mortification, and the soul should expect this. But if one continues faithfully to make the necessary effort—not only during prayer but also at other times during the day—then the soul will gain mastery over itself and will be able, without any great, fatiguing effort, to center itself on God within.

Once the soul has found God, it does not seem that the Prayer of Recollection demands any particular way of praying. St. Teresa even suggests vocal prayer, that one recite very slowly the Our Father. "Accustom yourselves to saying the Paternoster in this recollected way, and before long you will see how you gain by doing so. It is a method of prayer which establishes habits that prevent the soul from going astray and the faculties from becoming restless. . . . I only beg you to test it."

But whether a person prays vocally or mentally, the general tendency of the Prayer of Recollection is that it easily becomes simplified. That is why some authors, it seems, classify it as a prayer of simple regard or of active contemplation.

Since it is not too often that one finds in American periodicals an explanation of St. Teresa's Prayer of Recollection, some may be interested in reading "The Prayer of Remembering" by Father Hinnebusch, O.P.³ Even better—with all due respect to the learned author—those who are interested might prefer to read the *Way of Perfection*, especially Chapters 28 and 29, and study there the doctrine in the saint's own words.

Abnegation

Despite frequent substitution for one another, the words *abnegation*, *renouncement*, and *mortification*, although they have something in common, are strictly not synonyms, nor are they used in Sacred Scripture as such. In order to determine their precise meaning, the very learned and scholarly Father Hausherr, S.J., examines each of these words in their evangelical context.⁴ Since his observations are most interesting, it might be useful

³*Cross and Crown*, 11 (1959), 174-79.

⁴"Abnegation, Renouncement, Mortification," *Christus*, 6 (1959), 182-95.

to mention a few of them. But, because a summary of his explanation of mortification might easily distort his teaching, we will limit ourself to a few of his observations on abnegation and renouncement.

In abnegation there is negation; and to deny (negate) is an intellectual operation. But when the Gospel, speaking of abnegation as some sort of duty, uses the word *abnegate* (*abnegare*), it always has, but for one exception, the same direct object: to deny oneself (Mt 16:24; Mk 8:34; Lk 9:23). The abnegation which Christ, who is Truth, demands of us is that we deny of ourselves that which is not true. That seems to be little, but it is really something enormous.

For the great truth about ourselves is that we are creatures of God; negatively, that we are not God. This fundamental negation constitutes the whole essence of abnegation, just as the essence of adoration is the fundamental affirmation that God is God. These two truths are really only one; there is no abnegation without adoration of God, and no adoration of God without abnegation of oneself. Thus, abnegation taken in this proper sense will last forever. Perhaps the best formula of the basic abnegation of oneself is that of the Baptist: "And he acknowledged and did not deny; and he acknowledged, 'I am not the Christ' " (Jn 1:20).

Abnegation then, being primarily an intellectual act, an acknowledgment of truth, does not indicate any pain or suffering. On the contrary, it seems quite clear that there is no real happiness except in the truth; and in confirmation of this, one may point to the joy which accompanies devout adoration.

But abnegation, precisely because it is an intellectual act, does entail some inescapable consequences. Just as to know God in the biblical sense means to acknowledge and to treat Him as God, so to deny myself means to acknowledge that I am a creature and to behave as such. Abnegation-adoration lived out in daily living becomes renouncement and mortification.

The Greek word which we translate as *renounce* means to set apart, to dismiss (Christ dismissed the crowd before going into the hills to pray), to take leave of (Paul took leave of the brethren and sailed for Syria).

The commandment of renouncement is contained in the single text: "Every one of you who does not renounce all that he possesses,

cannot be my disciple" (Lk 14:33). This commandment is addressed to all and pertains to all goods of whatever nature. While abnegation means that God is God and that we are not God, and consists in neither considering nor treating ourselves as God, renouncement emphasizes that God is God and nothing else is God, and consists in neither considering nor treating any created person or thing as God. This then is an affair of the heart, a disposition of interior detachment, of spiritual poverty. Nothing may be loved with the sovereign love due to God alone. Renouncement is thus the logical consequence of that basic truth: God is God, and neither I nor any created thing is God.

Complacency and Concern

During the year there appeared in *Theological Studies* a very long and scholarly article entitled "Complacency and Concern in the Thought of St. Thomas."⁵ It was written for experts in the field. But in another article under a similar title the author summarized in a simple and clear way a few of the more practical aspects of the matter.⁶ It might be of some interest to mention here a few of the points which he made.

Human activity may be divided into the two compartments of necessity and possibility. Man reacts to these two in different ways. When one is faced with the possibility of accomplishing something of value, he rises to effort and action; but faced with necessity, he must submit. In order to live, then, with wisdom and get the most out of life, one must see clearly what are necessities and inevitable limitations, and be willing to submit to them; but one must also see what are possibilities, and then react with effort and concern.

Thus, there are two attitudes toward life, each complementing and moderating the other. On the one hand there is the rest and simple complacency which comes from acquiescing willingly to the necessities of life, to what must be. On the other hand there is the solicitude and concern of trying to attain certain attractive possible goals, of contending for what is not yet, but can be. To necessity there should correspond in our life the disposition of "complacency in the good that is"; and to possibility there should correspond "concern for the good that may be."

⁵Frederick E. Crowe, S.J., 20 (1959), 1-39, 198-230, 343-95.

⁶"Complacency and Concern," *Cross and Crown*, 11 (1959), 180-90.

There seems to be something of this division in Scripture. In reading the Written Word of God we meet at times what seem to be contradictory recommendations. If we examine them, perhaps we will find that these scriptural recommendations can be ordered around the two attitudes of complacency and concern, and that the situations to which they are to be applied correspond to what Father Crowe calls necessity and possibility. For example, we are told to strain forward to what is before, to press on to the goal, to fight the good fight. We must watch and pray, be vigilant; we have to serve God with a whole heart and with all our strength. All this suggests effort, drive, concern for goals which can be attained. Yet we are also told not to be anxious for life, to be willing to accept the order of divine Providence. For if, like the humble Christ, we accept the things which we cannot change, then we will find rest for our souls. This suggests complacency in the face of necessity.

Although he does not mention the point, it seems that the distinction which the author makes between possibility and necessity is very close to the distinction which many modern spiritual writers make between the signified will of God and the will of good pleasure. At least in practice it appears that they would work out to be just about the same thing. Also, what he calls concern and complacency is very similar to what spiritual writers mean by active and passive conformity. Here also it seems that in practice they would more or less coincide. Perhaps these similarities are worth some consideration.

One thing, however, is quite true. One of the reasons why many generous and dedicated religious do not enjoy the peace of soul which should rightly be theirs is that they do not distinguish carefully between what Father Crowe defines and explains as necessity and possibility. They become concerned about necessities and unavoidable limitations, about things which should be the object of peaceful complacency. (Of course, there are also those who are too often complacent when they should be concerned; this is basically laziness.) These souls who find themselves without interior peace, overconcerned and anxious about things which they cannot change, might do well to read this article. They might find there a source of some help.

Survey of Roman Documents

R. F. Smith, S. J.

THE DOCUMENTS which appeared in *Acta Apostolicae Sedis* (AAS) during June and July, 1959, will be surveyed in the following article. Throughout the article all page references will be to the 1959 AAS (v. 51).

John XXIII's First Encyclical

On the Feast of Sts. Peter and Paul, June 29, 1959 (AAS, pp. 497-531), John XXIII issued the first encyclical of his pontificate. Entitled *Ad Petri cathedram*, the document was divided into four parts, the first of which was concerned with truth. The root cause of all the evils that infect individuals and nations today, His Holiness began, is ignorance and even contempt of truth. This condition has arisen, he continued, even though God has given man a reason capable of knowing natural truth and despite the fact that the Word of God became flesh to show man the plenitude of truth. Because of the latter fact, the Pontiff continued, all men must adopt the doctrine of the gospel; and if they reject it, they jeopardize the foundations of truth, probity, and civilization and deprive themselves of eternal life.

In this connection the Vicar of Christ warned those associated with the communication arts of writing, radio, movies, and television to avoid deceit and evil especially in matters intended for the uneducated and the young. In concluding the first part of the encyclical the Holy Father lamented the indifference to truth that leads to religious indifference and eventually to the denial of all religion. The men of today, he remarked, work tirelessly for the progress of human knowledge; should they not, he asked, exercise a similar zeal to acquire that knowledge which is concerned not with this earthly and mortal life but with the life of heaven which does not pass away?

In the second part of the encyclical, John XXIII noted that from the acquisition of truth there must necessarily flow union and concord. God, he insisted, has created men to be brothers, not enemies. To them he has given the earth for their support and sustenance. Accordingly the different nations of the earth should be communities of brothers who should work together not only for their own individual purposes but also for the common good of all humanity. If, he added, brotherly union based on justice and nourished by charity does not prevail, then the world situation will continue to be grave. Should a war break out, both conquerors and conquered will reap nothing but disaster and universal ruin, so great is the power of modern weapons.

Concord and unity must also exist between the social classes within a nation. Such class distinctions, he said, are necessary; but

just as the different parts of the body form a symmetrical whole, so also the various classes should by their mutual collaboration realize a harmonious equilibrium. The Vicar of Christ completed this part of the encyclical by urging a similar unity and concord in the family, observing that if concord does not exist there it will never be achieved in society at large.

The third and principal part of the encyclical was concerned with the unity of the Church. Noting that in recent times those who are separated from the Holy See have grown in sympathy towards the Catholic Church and at the same time have attempted to create a closer unity among themselves, the Pontiff proceeded to show how the unity Christ willed for His Church is to be found in the Catholic Church with her unity of doctrine, government, and worship.

Unity of doctrine, he said, is possessed by the Church because she teaches all the truths of divine revelation as they are conserved in Scripture and tradition and clarified by the teaching power of the Church. The Church's unity of government is easy to perceive: the faithful are subject to their priests; the priests to their bishops; the bishops to the Roman Pontiff, successor of Peter, the foundation rock of the Church. A similar unity of worship is to be found in the Church, for she has always had the seven sacraments and has possessed but one sacrifice, that of the Eucharist.

Addressing himself directly to those who are separated from the Holy See, the Pontiff asked them if this spectacle of the unity of the Catholic Church does not answer their own desire for unity; and he invited them to return to the Church which they will find is not a strange dwelling but the common house of the heavenly Father. Reminding them that the troops of the saints which their nations have already sent to heaven urge them to unity with the Holy See, the Pontiff concluded his plea by saying to all those who are separated from the chair of Peter: "I am your brother Joseph" (Gen 45:4) who desires nothing for you but your salvation and eternal happiness.

In the final part of the encyclical, John XXIII considered the various members of the Church. He urged the bishops to fortify themselves in their work to extend the kingdom of God by recalling the words of St. Paul: "I can do all things in Him who strengthens me" (Phil 4:13). To the clergy he recommended respectful obedience to the bishops and exhorted them never to think that they have done enough to further the reign of Christ. Having encouraged religious men to live the rule of their lives in obedience to their superiors, he asked them to be especially zealous for prayer, works of penance, education of the young, and the care of the needy.

He assured the missionaries of the Church that no enterprise is more pleasing to God than their own. He extolled the role of religious women in the Church as the brides of Christ and noted that their work

is of incalculable profit both for the Church and for civil society. To members of Catholic Action he promised a special document later in his pontificate, contenting himself for the present with the remark that the zeal of the laity should be as great as the needs of our times. He consoled the afflicted and suffering by reminding them that we have not here a lasting city but seek one for the future; and he asked them to utilize their sufferings to expiate the sins of others and to obtain the return of those who have quitted the Church.

He told the poor that the Church is not their enemy but rather preaches a social doctrine that aims at a just distribution of material wealth. Above all he urged them not to allow false promises of material goods to lead them to embrace doctrines condemned by the Church. After detailing the unfortunate lot of the refugees in the world today and after describing the bitter situation of the persecuted members of the Church, the Pontiff concluded his encyclical by exhorting all not only to pray for the Church's needs but to contribute to the flowering of the Church by a renovation of Christian living.

Allocutions and Addresses

At the solemn Vespers for Pentecost, May 17, 1959 (AAS, pp. 419-22), the Vicar of Christ delivered an allocution in which he shared with his listeners both joyful and sad news. The joyful announcement was concerned with the formation of a commission to prepare the work of the projected ecumenical council. The sad news was the worsening condition of the Church in China and Hungary. After describing the conditions now existing in those countries, the Pontiff promised prayer that Christ, who in founding the Church did not wish to exclude persecution from her, might give the persecuted brethren constancy and firmness and might bring the persecutors light, pardon, and conversion. On the same day (AAS, p. 430) the Pontiff also gave a brief radio address to conclude an all-European broadcast of the hymn *Veni Creator*.

On June 28, 1959 (AAS, pp. 476-81), at the solemn First Vespers of the Feast of Sts. Peter and Paul, the Vicar of Christ delivered an allocution on the liturgy of the feast and its accompanying blessing of the pallium. Just as, the Pope said, the brief dialogue between the angel and Mary in the sacred silence of Nazareth summed up the mystery of the Incarnation and of the redemption, so too the dialogue between Peter and Christ at Caesarea Philippi established the structure of the Catholic Church. Peter then opens the line of the Roman Pontiffs whose authority extends to the teaching work of the Church as well as to the organization of the Church's work throughout the world. The pallium, he concluded, which is blessed on the present occasion, is a symbol of unity and sign of perfect communion with the Holy See; it is, as well, an indication of fidelity to the teaching of the head of the Church.

On July 5, 1959 (AAS, pp. 536-38), John XXIII broadcast a message to those participating in the seventeenth Eucharistic Congress

of France. Telling his listeners that a Eucharistic congress is nothing else than a long, fervent visit to the Blessed Sacrament, he warned them that the traditional practice of visits to the Blessed Sacrament is today neglected and even disparaged by some members of the Church. Accordingly he urged his listeners to return to their homes persuaded of the excellence of this practice and desirous to make it loved by others. On May 17, 1959 (AAS, p. 431), the Pope radioed a message to the people of Portugal congratulating them on the completion of their national shrine to Christ the King.

On May 26, 1959 (AAS, pp. 426-27), the Holy Father addressed the Order of Canons Regular of St. Augustine on the occasion of the federation of the four congregations which compose the order. On the previous day (AAS, pp. 466-68) he had addressed a letter to Bishop Severinus Haller, newly chosen Abbot Primate of the order, in commemoration of the nine hundredth anniversary of the Lateran Synod which gave decisive shape and form to the order. The Pontiff encouraged the members of the order to carry out the principal purposes of their institute; and after bidding them to emphasize common life, to reject worldly ways of thinking, and to practice obedience to superiors as to Christ, he urged them to continue that fraternal charity which has always been the characteristic of the order.

On June 11, 1959 (AAS, pp. 470-73), John XXIII addressed a group of former chaplains of the Italian army. He told them that his own soldiering experience had led him to a deeper understanding of human nature and had also given him a great respect for the priesthood as he saw it exercised by his army chaplains. Later as a chaplain, he continued, he had come into contact with the wounded and suffering; and their groans brought home to him man's universal desire for peace. Hence, he said, all military chaplains should be men of peace who by their very presence bring serenity to souls. He reminded his listeners that the chaplain should always approach his men as a priest. The men, he emphasized, expect from their chaplains the light of the gospel and of sacrifice; and they wish to see in the chaplain the minister of Christ and the dispenser of the mysteries of God.

On June 28, 1959 (AAS, pp. 481-83), the Pope gave a world broadcast as part of the beginning of World Refugee Year. Exiles, he explained, have always been a special object of the Church's solicitude, for she can not forget the words of Christ: "I was a stranger and you took me in; naked and you clothed me. . . . I was in prison and you came to see me" (Mt 25:35-37). Today, he went on, hundreds of thousands of exiles are living in camps and barracks, are humiliated in their dignity as men, and are exposed to sharp temptations of discouragement and despair. The existence of such a state of affairs, he asserted, is an anomaly in a society so proud of its technical and social progress. The Holy Father exhorted all the faithful to cooperate in the Refugee Year and bade pastors to call the attention of their charges to this invitation of

Providence to exercise Christian charity. He also urged public authorities to intensify their efforts in behalf of refugees, expressing a wish that countries open their frontiers to them.

Five allocutions given in the June and July issues of AAS were given to heads of state on their official visits to the Holy Father. They were given to the regents of the Republic of San Marino (AAS, pp. 423-24), to the king and queen of Greece (AAS, pp. 424-26), to the president of the Republic of Turkey (AAS, pp. 427-29), to the prince and princess of Monaco (AAS, pp. 473-74), and to the president of France (AAS, pp. 474-76).

Miscellaneous Documents

By the apostolic letter *Celsitudo ex humilitate* of March 19, 1959 (AAS, pp. 456-61), Pope John XXIII declared St. Lawrence of Brindisi a doctor of the Church and established his feast day on July 21. By another apostolic letter "*Agnes sepulchrum*," February 27, 1959 (AAS, pp. 415-17), the Church of St. Agnes Outside the Walls was made a station church (along with the previous station, St. John Before the Latin Gate) for the Saturday after Passion Sunday. On May 17, 1959 (AAS, pp. 401-03), the Pontiff's *motu proprio Cum inde* granted the Pontifical Lateran Athenaeum the status of a university. On June 5, 1959 (AAS, p. 489), the Sacred Penitentiary released the text of a prayer composed by the Holy Father to be recited by automobile drivers. Drivers who recite the prayer devoutly and with contrite heart may gain an indulgence of three years.

The Sacred Congregation of Rites on January 28, 1959 (AAS, pp. 485-88), approved the introduction of the cause of the Servant of God Mary Ann Sala (1829-1891) of the Congregation of the Sisters of St. Marcellina (Marcellines). On May 8, 1959 (AAS, pp. 484-85), the Holy Office issued a warning concerning Giovanni Taddei, priest of the diocese of Biella, who had already been suspended and excluded from the wearing of ecclesiastical costume. Since he has subsequently joined a non-Catholic sect and has received there episcopal consecration, he has merited excommunication and the other penalties of canon 2314, § 1. Moreover he has dared to confer sacred orders on Catholic subjects; such persons are to be considered as heretics or at least as suspect of heresy; moreover their ordinations are not recognized by the Church and the persons involved are to be treated as laymen in all things including the right to contract marriage.

The same Holy Office in a decree of June 4, 1958 (AAS, p. 432), placed the following books by Henri Duméry on the Index: *Philosophie de la religion*, 2 v. (Paris: Presses Universitaires de France, 1957); *Critique et religion* (Paris: Société d'Édition d'Enseignement Supérieur, 1957); *Le problème de Dieu en la philosophie de la religion* (Bruges: Desclée de Brouwer, 1957); and *La foi n'est pas un cri* (Tournai: Casterman, 1957).

Views, News, Previews

UNDER THE AUSPICES of the Sacred Congregation of Religious there has been issued a volume entitled *Directory of the Religious Women of Italy* (*Annuario delle religiose d'Italia*). The volume, which is to be a quinquennial publication, provides a national directory of the various religious orders and congregations of women in Italy. According to the foreword of the directory the Sacred Congregation had four motives in view when sponsoring the publication: 1) The congregation wished to have a clear, systematic, and complete view of the numerical, geographical, and social situation of the women religious of Italy. 2) It wished to manifest in a concrete way the importance it attaches to the use and proper interpretation of statistics on religious life. 3) The congregation wished to offer to all those interested in the problems of modern religious life an objective and complete view which would aid them to give a correct solution to those problems. 4) Finally it wished to use the compilation of the directory as a pilot study for a future volume on all the states of perfection in the entire Church.

The directory is divided into four parts. The first of these gives an alphabetical listing of all the religious institutes for women to be found in Italy; and for each of them it gives its specific aim, briefly indicates its history, and notes the extent of its existence in countries other than Italy. The second part follows the previous alphabetical list; this time noting after each institute the location of each Italian house. The third part provides an alphabetical list of the dioceses of Italy, noting in each diocese the location of all its houses of religious women. The fourth and final part is devoted to statistical tables on the number and distribution of religious women in Italy.

The directory, which costs 4,000 lire, may be purchased from the following address:

Segreteria del C.I.S.
Piazza S. Callisto, 16, Rome, Italy

* * * * *

The foreword of the directory mentioned in the preceding item includes some interesting statistics of the religious women of Italy. The following chart, taken from those statistics, shows the growth in numbers of religious women in Italy:

Year	Number of religious women	Number of religious women per 10,000 population
1881	28,172	9.9
1901	40,251	12.4
1911	45,616	13.9
1921	71,679	18.9
1931	112,208	27.2
1951	144,171	30.3
1957	152,312	31.3

VIEWS, NEWS, PREVIEWS

The directory also makes some important remarks on the geographical distribution of religious women in Italy. In 1881 the greater number of religious women was to be found in the central and southern parts of Italy. In 1957, however, 55% of the religious women are found in northern Italy, 24% in central Italy, and 21% in southern Italy.

* * * * *

The July 15, 1959, issue of *Informations catholiques internationales* gave a panoramic view of every phase of the Church today; from it are taken the following statistics of interest to priests and religious. At the present time the Church has 381,500 priests, of which 116,000 are religious and 265,500 belong to the diocesan clergy. On this basis there is 1 priest for every 1,261 Catholics in the world. This proportion, however, does not indicate the wide variations in the geographical distribution of priests. Such variations are given in the following table which lists for each geographical division the number of Catholics for each priest as well as the total number of inhabitants for each priest:

Region	Number of Catholics per priest	Total population per priest
Africa	1,538	16,555
Asia	1,531	75,827
Central America	5,077	5,257
Europe	925	2,510
North America	652	2,685
Oceania	588	3,763
South America	4,569	5,030

The same source reports that at present there are 283,640 men religious in the world; 58% of these are in Europe; 16% in North America, 14% in Latin America, 6% in Africa, 4.5% in Asia, and 1.5% in Oceania. Religious women of the world number about 930,000; of these 61% are in Europe, 21% in North America, 8% in Latin America, 4% in Asia, 2% in Africa, and 4% in Oceania. The United States and Italy together have one-third of the religious women in the world.

* * * * *

September 27, 1960, will mark the three hundredth anniversary of the death of St. Vincent de Paul. The Vincentian Fathers and the Daughters of Charity throughout the world will celebrate this anniversary of their founder by an entire preparatory Year of Observance. The year began in September, 1959, and will extend through September, 1960. Those interested in more information about the year may contact: Tercentenary Observance Committee, The Vincentian Fathers, 500 E. Chelton Avenue, Philadelphia 44, Pennsylvania.

Questions and Answers

[The following answers are given by Father Joseph F. Gallen, S. J., professor of canon law at Woodstock College, Woodstock, Maryland.]

—42—

I believe that the proportion of very elderly members in the general chapters of our congregation of sisters is constantly too great. I admit the validity of the argument of wisdom and experience, but this does not demand that so many capitulars be from the highest age level. Many elderly religious are simply out of touch. They understand neither the youth of today nor today itself. Is there any system of delegates that apportions the delegates according to various age levels?

I agree completely with the reasoning of this questioner. I know of no such system of delegates that has been actually approved by the Holy See, but one pontifical institute is considering a system of the following type for presentation to the Sacred Congregation.

1. In the election of delegates to the general (provincial) chapter, only the sisters of perpetual vows have active and passive voice. These sisters shall elect twenty-four delegates.
2. From a prepared list containing the names of all local superiors then in office, each sister shall vote for six delegates.
3. The mother general (provincial), with the consent of her council, will have divided into three equal groups according to precedence from first profession the sisters of perpetual vows who are neither local superiors nor members of the general (provincial) chapter in virtue of any office. She will also have made clear to the vocals just what sisters are in each group.
4. At the same time as the election of the superior delegates, each sister shall vote for six delegates from each of these three groups. This voting will be done on a ballot marked group 1, group 2, group 3.
5. In each house, on the day determined in the letter of convocation, the sisters shall assemble under the presidency of their local superior. The latter shall collect all the ballots without inspecting them and enclose them with her own ballots in an envelope, which she shall seal in the presence of the electors. She shall write on this inner envelope, "Election of Delegates, House N." and forward it immediately to the mother general (provincial).
6. As soon as possible after all the envelopes have been received, the mother general (provincial), with her council, shall open the envelopes and count the votes. The secretary general (provincial) shall record the votes. The elections are decided by a relative majority. The substitutes are the local superiors and sisters of each group who in order received the next highest number of votes (c. 174; 101, § 1, 1°).

The first article is to be omitted if stated elsewhere in the constitutions. Perpetual vows for a determined number of years may be demanded for passive voice or also for active voice, for example, of perpetual vows for at least five years. The delegates will be elected for the provincial chapter, if the institute is divided into provinces; otherwise for the general chapter. This system, as is true in general of group systems, will maintain the same number in the general or provincial chapter notwithstanding any increase in the number of members of the institute or province. I believe that the number in a chapter of lay institutes should not be greater than forty. A chapter of fifty or more becomes progressively unwieldy and inefficient. The chapters of many clerical institutes are also too large for efficiency. Ordinarily seven general and provincial officials are members of the general or provincial chapter. There are frequently two or three added members, for example, former superiors general in the general chapter. The present system would therefore give a chapter of thirty-one to thirty-five members. Some may prefer to elect twenty-eight delegates. The present system would give a proportion of eighteen subjects to thirteen superiors and officials, which seems appropriate.

Local superiors are eligible by the mere fact that they hold this office. It does not seem practical to divide them also according to precedence. The oldest eligible sisters will be in group one, the middle level in group two, and the youngest in group three. If the total number does not permit a division into three perfectly equal groups, the added members, according to the general norm of precedence, will be in the older group, for example, 51, 50, 50, or 51, 51, 50.

A provincial chapter ordinarily elects two delegates to the general chapter, rarely three or four. The same system may be employed for these delegates by dividing the eligible sisters into two, three, or four groups.

Article six states that the substitutes are those who *in order* received the next highest number of votes. Therefore, no matter how many substitutes are required or how many substitutes are also prevented from attending, the places are filled by taking those with the next highest number of votes. In institutes divided into provinces, it may be established that this norm of substitution from the first group applies also to the mother provincial, if she cannot attend the general chapter.

Any tie vote is broken by the usual norm of lay institutes, that is, by seniority of first profession; but if the sisters made their first profession on the same day, by seniority of age. I presume that this norm was previously stated in the constitutions in a general article on the number of votes required for an election.

—43—

Religious institutes appear to me to be outstandingly lacking in cooperation with other religious institutes. The religious of one institute are at least very frequently aloof and distant in their attitude to other religious, and the institutes themselves often appear more as rivals than partners in carrying out the work of Christ. This does not seem to me to conform to the concept of the Mystical Body.

Even in the Church of Christ, we can have the human failing of being so intent on ourselves and our own work as to forget and neglect others. This is possible in religious and religious institutes; it is equally possible in other parts of the Church, for example, in the relation of one diocese to another and of the Church in one country in relation to the faithful in another. Love of our own nation can so readily and falsely lead us to the unalterable assumption of its superiority over other nations in everything and the same self-deception can occur with regard to our own institute. The greatness of an institute is not necessarily the measure of such corporate pride. Pride is not confined to the powerful and rich; it can be more intense, pervasive, and harmful in the weak and poor. Abbe Baechler aptly and beautifully expresses the right principle in this matter.

It is noticeable that our time, in which institutions and customs change so rapidly and present so many problems, shows a special predilection for the doctrine of the Mystical Body. It is equally providential that, not content with admiring the doctrine, it should be eager to make use of it in its life; to work together, to pray together, to collaborate as a team, all this is a distinctive feature of the young people of today. The "sense of the Church" is developing, and is inspiring many realizations from the top of the hierarchical ladder down to the least of the faithful. To have the "sense of the Church" will mean for a congregation and its members, first of all consciousness of being a part of Christ's great family, a branch of the Sacred Vine, a member of the Mystical Body. One of the first consequences of this great awakening will be a feeling of dependence and humility, very necessary in religious life; we are not a whole, but a part: Christ is the whole: *omnia in omnibus*. This is the way to fight against a kind of collective individualism, if I may say so, a kind of feeling of perfection and fullness, as well as of family exclusiveness, not unheard of in congregations, especially when they are large and well organized. Individual members feel so well off there that they think they can suffice to themselves. Actually, however glorious the history of an institute may be, however perfect its Constitutions, however enlightened its Superiors, it remains the servant of Christ and of His Church that prolongs and extends Him. It is not an only child; it has many brothers and sisters. Certainly it is not only legitimate but even honourable to be proud of one's Order, of its past, of its great men. But we must not for all that forget the Church, nor despise the other members of the Mystical Body. St. Francis de Sales exhorted the Sisters of the Visitation in a charming page to complete their personal humility by collective humility: they were to look on theirs as the smallest and last of religious congregations, though they are to love it more than all the others, just as a child prefers his mother to any other woman even although there are others more beautiful. (*Communal Life*, 200-201.)

Although greater cooperation is always possible and desirable, I believe that the religious institutes of our time have not only awakened

to the necessity but have manifested a heartening spirit of cooperation. This has been evident in the activities of educational and hospital associations; the confederations of higher superiors; the federations of monasteries of nuns; religious congresses, institutes, and workshops; and especially in so many aspects of the sister formation movement.

—44—

Doesn't renovation and adaptation really imply reform? All writers deny this; but, if renovation means an increase of fervor, doesn't this imply a reprehensible lack of fervor in the past?

Renovation and adaptation can be said to imply reformation or reform only if these are taken in the sense of making better or improving, not if they imply moral evil or abuses in the past. The purpose of renovation and adaptation is not the correction of evil but the elimination of a blind, unswerving, and material conformity to everything done in the past and of the lack of a true, constant, and universal spirit of progress. "A true adaptation is a modification of the constitutions and observances for a better realization of the spirit of the founder in given circumstances. The true adaptation arises not from a lessening of life but from an increase of fervor. The more fervent the life, the better it adapts itself" (Most Reverend A. Ancel in *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, I [Rome: Pia Società San Paolo, 1952], 124). "Even the Church has always admitted a certain evolution that the circumstances rendered necessary. Anyone who is opposed in principle to adaptations does not possess the spirit of the Church" (Ancel, *ibid.*). "The purpose is to give a new impetus to the religious life by rendering easier the development of its true values and removing the obstacles in its externals that were established in human and social circumstances of life different from our own, no longer have any reason for existence, and can be profitably replaced by others that take into account the changed conditions of life" (Reverend Gabriel of Saint Mary Magdalene, O.C.D., *ibid.*, 139).

Book Reviews

[Material for this department should be sent directly to Book Review Editor, REVIEW FOR RELIGIOUS, West Baden College, West Baden Springs, Indiana.]

THE BRIDE: ESSAYS IN THE CHURCH. By Daniel Berrigan, S.J.
New York: Macmillan, 1959. Pp. 142. \$3.50.

The excellence of this book of reflections on the Church and her meaning in sacred history and in the life of the Christian will come as no surprise to those who have read Father Berrigan's highly acclaimed volume of poems, *Time Without Number*. This second book is not easy to classify; the publisher's

dust jacket refers to it as a theological prose-poem; perhaps "variations on some theological themes" would serve as a description. In any case, *The Bride* is eminently worth reading, an unusually moving and beautiful book.

Various chapters deal with Israel and her role in the history of salvation; with the *event* of the Incarnation; with the Church as extension of the incarnate Word; the Kingdom in history; the meaning of person in the light of faith; the Christian's knowledge of redeemed creation; the mission of the Church; various elements of the Christian life — prayer, suffering, the sacrifice of the Mass, fullness in the Church, the saints. Throughout, everything is seen in the light of the risen Lord living in His Church.

In every chapter the fine sensibility and intelligence of the poet accompanies uncommon spiritual insight into the theological realities which bear on Christian existence and the ecclesial life, and again and again the quality of Father Berrigan's writing wonderfully renews what it touches. True, *The Bride* is not, as *Time Without Number* was not, an "easy" book. The author is often content to "reveal" a truth in quick bold strokes, rapidly suggest its relevance, and pass on to other reflections. The unity of the chapters, as of the entire book, is to be looked for in the insights which illuminate various aspects of the themes treated. If the reading sometimes proves difficult (we trust the preparation of a second edition will allow the more painstaking editing this book deserves), it is nonetheless invariably rewarding.

One hopes that this work will reach the hands of all thoughtful Christians — those above all who are engaged in various forms of the apostolic life — who need just such food for their minds and hearts as this. Religious will find here much that is fresh and valuable for their prayer and reflection, much to quicken true Christian love and apostolic concern. Few books we know impart so well and with such sincerity the breadth and beauty of the Christian vision and the sense of the imperiousness and urgency of the Christian vocation to share in the labor of the redemption. — C. G. ARÉVALO, S.J.

THE BIBLE IN THE CHURCH. By Bruce Vawter, C.M. New York: Sheed and Ward, 1959. Pp. 95. Paper \$.75.

PATTERN OF SCRIPTURE. By Cecily Hastings, Vincent Rochford, and Alexander Jones. New York: Sheed and Ward, 1959. Pp. 96. Paper \$.75.

Father Vawter, whose clarity of expression is happily matched by his industry, states his purpose in the first sentence of his foreword: "This little book is intended as a brief explanation of the role played by the Bible in the life of the Catholic Church." On this basis he divides his material into three chapters: "Who Closed the Open Bible?" "The Rule of Faith," and "The Bible in the Church."

The first chapter treats of the dissemination of the vernacular Bible before the Reformation and explains simply the Church's reasons for seeking to exercise control over publication of the sacred text. Chapter Two, "The Rule of Faith," is a particularly well-done exposition of the relationship between the Church and the Bible from the Catholic and non-Catholic points of view and states some difficulties with the latter. Chapter Three, which bears the same title as the book itself, after attending to the relationship

between Scripture and tradition, takes up the question of the freedom of the Catholic exegete in comparison with his non-Catholic colleague and as viewed by some Catholic "traditionalists." Citing St. Cyprian's "What is customary, if it falls short of the truth, is merely error in its old age," Father Vawter rightly emphasizes that "the tradition that the Catholic interpreter is bound to respect is the the *apostolic* tradition . . . which has formed the true *teaching* of the Catholic Church" (p. 84). Wise words on the clarification and development of the tradition, on revelation and inspiration, and on the use of Scripture in the Church conclude this excellent and highly recommended little book, the tone of which is such as to make it quite suitable as an exposition on the popular level for Catholic and non-Catholic readers alike.

Pattern of Scripture presents three essays. The first, by Cecily Hastings, has the title "God's Record of God's Work," and is an exhortation to put aside fear of problems raised by Bible reading and to plunge in bravely. The concluding paragraph gives a good idea of the tone of the whole piece:

But whatever happens let us not be worried; for we know that this massive, bewildering literature is as a *matter of fact* God's record of God's work. How to discern the pattern in the weave may often be beyond us. But that it is there we know for certain; and every attempt to see it as a continuous whole, through whatever incidental tedious passages or startling puzzles we may meet, is rewarding beyond all proportion to our efforts (p. 20).

Father Vincent Rochford in "The Plan of God" gives a running account of the Bible story from the days of Abraham to the formation of the Church and the ultimate fulfillment of the promise. Included are short sections on "The Bible and Theology," "The Church," "The Spouse of Christ," "The Mystical Body of Christ," "The New Covenant," and "The Kingdom of God."

Father Alexander Jones in the third essay, "The Tool of God," writes not about "our Lady . . . the Mary we know so well from our Catholic teaching and from our warm personal experience, but about the Lady whom every careful reader of Scripture may come to know" (p. 73). The "paper claims to give no more than a sketch of Mary, enough to show that the Catholic portrait is no caricature" (p. 75). There is a section on "Our Lady in the Old Testament" in which our attention is called to the prominent part played by a woman—unusual for the Semitic world—in the story of the first fall and the promise of recovery, and pertinent passages from Genesis, Isaias, and Micheas are briefly discussed. In "Our Lady in the New Testament" the Marian material in Luke is chiefly stressed with a few paragraphs on John and our Lady.

These two paperbacks were written specially for Sheed and Ward's Canterbury Books series. The present reviewer, while welcoming the appearance of the essays by Fathers Rochford and Jones, found Father Vawter's book considerably more satisfying, largely, perhaps, because the latter had more space in which to develop his ideas.—JOSEPH J. DEVAULT, S.J.

THE WOMAN GOD LOVED. By Glenn D. Kittler. New York: Hanover House, 1959. Pp. 235. \$3.95.

The very first sentence of this book is the kind critics pounce upon. Quoting a story about fleas and a mosquito, with which Jesuit author Father James Brodrick amusingly disarms the critical, he spells Brodrick Broderick!

But the rest of the book is pure gold and entirely worthy of a place of honor beside Kittler's earlier masterpiece, *The White Fathers*. An octogenarian missionary was given this book to read in his infirmary room. The very next day he said, "This book reads like a novel. I couldn't put it down. What a wonderful woman she was. I knew the Sisters of St. Joseph of Cluny in the mission, and they were doing wonderful work!"

Marie Anne Javouhey (Nanette to her French peasant parents) was born November 10, 1779, and baptized the next day, St. Martin's Day, the day she always insisted was her real birthday. Ten years later the French Revolution drove the Church underground, and Nannette repeatedly risked her life catechizing village children and sheltering hunted priests. Then Napoleon brought the Church his troubled peace, and Nanette's firm, fearless character showed itself in a long struggle for a religious vocation in a land which had guillotined or dispersed its religious. A strange vision greatly helped her in her conflict, a vision of St. Teresa and multitudes of children of kinds Nanette had never seen before, black-skinned, brown-skinned, bronze-skinned children.

Nanette realized her vision over many years in Africa, South America, France. Great good was accomplished; and until July 15, 1851, there were great adversaries. That day she spoke her last words; they were about the second bishop who had excommunicated her and were occasioned by the news of his death during the previous week. "We ought," she told her sisters with her dying breath, "to think of His Lordship as one of our benefactors. God made use of him to try us when as a rule we were hearing nothing but praise. That was necessary, for, since our congregation was succeeding so well, we might have thought we were something, if we hadn't had those pains and contradictions. . . . I have a journey to make, but I will make it alone. . . . Yes."

The Sisters of St. Joseph of Cluny numbered over three thousand in thirty-six countries in every continent when on October 15, 1950, their heroic foundress was beatified. They and the rest of us should be very happy that so capable a writer as Kittler was inspired to write her biography and to call Blessed Anne Marie Javouhey what she certainly is, the woman God loved.—PAUL DENT, S.J.

TO THE OTHER TOWNS: A LIFE OF BLESSED PETER FAVRE, FIRST COMPANION OF ST. IGNATIUS. By William V. Bangert, S.J. Westminster: Newman, 1959. Pp. 331. \$4.50.

This is a book packed with pertinent and interesting details. In his preface to this sturdy and thorough study of the life of Blessed Peter Favre, Father Bangert reminds us that there is nothing else in English on Blessed Peter except Father Henry J. Coleridge's translation of the life by Father Giuseppe Boero, a translation which has been long out of print and is now practically unobtainable. Father Bangert's excellent life will, therefore, be welcomed, not only by the readers of Father Coleridge, but by that larger generation of Catholics who have since come to age. There is every reason for hoping that Father Bangert's life of Blessed Peter Favre will have wide distribution and will meet with a large number of gratified readers.

An immense amount of research has evidently gone into the making of this book. It is evident on every page. This work is scholarly without being

highbrow, for the dust of all this research has been carefully brushed away. Father Bangert seems to have familiarized himself with every aspect of the life of Blessed Peter; but for his veiled disavowal, the reader would think that he has strolled in person through the valleys of Savoy and lingered over its hills, so familiarly does he speak of them when treating of the boyhood of Blessed Peter.

Blessed Peter's life was a short one, coming to a close only twelve years after the Mass which he celebrated for his six companions at Montmartre. And these twelve years were spent in almost uninterrupted apostolic movement. They came to an end in Rome in the summer of 1546, where Peter died, possibly of exhaustion brought on by his exertions in answering the call of obedience.

Father Bangert brings out clearly for the reader the real stature of this man of God. He shows how in spite of his modesty, he was strong; in spite of his childlike simplicity, he was wise; in spite of his humility, he was fearless. He disputed with the sharpest minds of the Reformation, he was the counselor of kings and ecclesiastical dignitaries, and just before he died he was appointed the Pope's theologian at the Council of Trent.

Father Bangert also places Blessed Peter back in the milieu that is rightly his and presents him to us as one of the outstanding members of the little band of saints and heroes that constituted the first membership of the Society of Jesus. He was the bosom friend and at times even the counselor of Ignatius. It is largely forgotten with what a special affection St. Ignatius loved him. In him the founder recognized a soul of heroic generosity who would not only march to martyrdom at the hands of heretics but could face death in obedience to the least indication of the superior's will. In him he saw the simplicity of a pillar together with the strength of a pillar which could support an edifice and continue standing even if the edifice fell in ruins about him.

Much is being written today about the contemplative in action. Father Bangert quotes a delightful paragraph from Blessed Peter's *Memoriale* which presents Peter as a proficient in the art of finding God in all things:

One day I went to the palace with the idea of listening to the sermon being preached in the Prince's chapel, and it happened that the porter, not knowing who I was, would not let me in. I stood outside for some time and reflected on how frequently I had allowed evil thoughts and suggestions to gain entrance into my soul and how frequently I let Jesus and His Spirit stand outside and knock. I also reflected on how Christ is so ill received throughout the world. I prayed for the porter and myself that we might not have to wait long outside the gates of heaven in the punishments of purgatory. A number of other thoughts came to mind to prick my conscience as I stood there. For that reason I felt great affection for that porter, who was the occasion of my experiencing this devotion.

Father Bangert has made us all his debtors for a detailed, accurate, and reliable study of a great and holy man who was also a most lovable man, but a man whose glory has, it seems, been eclipsed by the world-shaking achievements of men like Ignatius and Xavier. Let us hope that Father Bangert's gallant effort will mark the beginning of an ever-increasing interest in Blessed Peter Favre. In spite of the author's misgivings, we feel that *To the Other Towns* will be the standard life of Blessed Peter in English for some years to come.—WILLIAM J. YOUNG, S.J.

THE MASS THROUGH THE YEAR: ADVENT TO PALM SUNDAY. Vol. 1. By Aemiliana Löhr. Translated by I. T. Hale. Westminster: Newman, 1958. Pp. xix, 330. \$4.50.

THE LIGHT OF THE WORLD. By Benedict Baur, O.S.B. Translated by Edward Malone, O.S.B. 3 vols. St. Louis: Herder, 1958-59. Vol. 1, pp. 278, \$4.75; vol. 2, pp. 383, \$5.50; vol. 3, pp. 495, \$5.95.

A DAILY THOUGHT. By V. Guazzelli. Westminster: Newman, 1959. Pp. 185. \$1.95.

DICTIONARY OF THE NEW LATIN PSALTER. By William J. Konus. Westminster: Newman, 1959. Pp. 132. \$2.75.

Twenty-two years ago the first version of Dame Aemiliana Löhr's *Das Herrenjahr* was published under the English title *The Year of the Lord*. It was a book of meditative commentaries explaining the spirit, tone, and texts of each Sunday Mass. Since that time this work of the zealous disciple of Dom Odo Casel has been substantially changed by the addition of matter pertinent to Ember Day Masses, Masses of Advent, Lent, Easter Week, and the vigils of Christmas and the Epiphany, so that it now contains practically all the Masses of the Temporal Cycle. *The Mass Through the Year* is the title of this new two-volume edition, of which Volume One has now made its appearance in a neat and pleasing format.

Another extensive revamping operation has been performed on what qualifies as one of the most popular works of contemporary liturgical and spiritual literature, *The Light of the World: Liturgical Meditations* by Archabbot Benedict Baur, a work which in its original English dress appeared in two volumes. To accommodate the liturgical changes of recent years, the learned Benedictine author has meticulously revised the entire work. It is now three volumes in a smaller format.

A less ambitious project, but related to introducing something of the annual liturgical cycle into daily formal and informal meditation, is *A Daily Thought*, compiled from the meditations of Richard Challoner (1741-1781). Ten- to fifteen-line paragraphs are assigned to each day of the year, and their substance is frequently drawn from liturgical sources. It is bound in a stiff and glossy cardboard.

Father Konus, of Athens, Ohio, has compiled a *Dictionary of the New Latin Psalter*. Young priests starting to recite the Breviary, older priests switching to the new Psalter, and, indeed, all who have the obligation of reciting the Divine Office, will find it a useful book to have on their shelf. Proper nouns are also included. One who finds himself puzzled by such words as *Abiron*, *amicio*, *Ammon*, and *ammusis* (to advance no further than the A's) will have frequent occasion to thank the author.—EARL A. WEIS, S.J.

A MAN CLEANSSED BY GOD. By John E. Beahn. Westminster: Newman, 1959. Pp. 175. \$3.75.

St. Patrick began his *Confession*: "I am Patrick, a sinner, most unlearned . . ." Mr. Beahn begins this novel based on the *Confession* with a description of St. Patrick as an old man, laboring to set down the thoughts that crowded his heart. He was not writing to spread his fame, but to refute the excessive

praise that Patrick felt his friend Bishop Sechnall had heaped upon him in a poem that had been widely distributed. But by providing a factual foundation for *A Man Cleansed by God*, this confession has been turned into a means of further praise for Ireland's patron saint.

The prologue and the epilogue of the book present old Bishop Patrick in the agony of literary creation. In between Mr. Beahn weaves a fine yarn around the facts we have of the life of the saint. Rich and colorful in imaginative detail, the book also provides matter for deep reflection. The Roman colony in ancient Britain, the civilization of pagan Ireland, Rome at the height of a decadent splendour, the attack from the Goths out of the north—all these elements combine to make the travels of Patrick a stirring adventure. But beneath the surface activity a deep struggle is going on between God and His unwilling servant, Patrick. He is a saint; he submitted—slowly. The events of the story constitute God's cleansing and education of Patrick. In the process he finally learned to see and admire the wonderful workings of divine Providence.—RICHARD W. MOODEY, S.J.

TOWARD OUR FATHER'S HOUSE. By A. S. Perret, O.P. Translated by R. N. Albright. St. Louis: Herder, 1959. Pp. 118. \$2.50.

Toward Our Father's House gives us the Church's doctrine on death and the mercy of God, purgatory, particular judgment, life in heaven, and the general judgment. One of the valuable features of this book is that it expresses these deep and mysterious truths of the Catholic faith in simple language in a way that will stir the affections to profit from these truths. The reader will also find answers to many practical questions concerning the life after death. Mixed in with the doctrine are many appropriate stories and quotations from the saints. *Toward Our Father's House* is a book that will surely inspire the spiritual life of a religious. Priests will find ample material here for conferences and sermons. All readers will gain a greater desire to detach themselves from creatures, to live lives assuring them of a holy death, to possess heaven—the great reward promised by God.

—RICHARD J. MIDDENDORF, S.J.

TRAINING FOR LEADERSHIP. By Vincent J. Giese. Notre Dame: Fides, 1959. Pp. 159. \$2.95.

This is a book about the "young adult across the street." It probes the "I-don't-care-I-can't-do-much-about-it" attitude of today's "beat" generation. What is to be done about the generation that is surfeited with material prosperity but "seems to have lost control of its destiny"? This is the question the author sets for himself.

With years of personal experience and reflection to guide him, Mr. Giese skillfully presents a Catholic answer: involvement in parish life. "We must provide them with opportunities to tap their resources, flex their creative muscles, express themselves, participate in community life and develop leadership. Right now they cannot do so. . . . They must participate."

Training for Leadership is a manual for Catholic Action. It is a mine of information and tried techniques for "involving" youth at the parish level. Excursions into a "Parish Youth Program," the "Role of the School" and an "Examination for Chaplains" will be especially valuable to priests and

teachers. For everyone concerned with the "young adult across the street" and future lay leadership in the Church, this book is packed with information, inspiration, and hope.—MARK LINK, S.J.

ALL FOR THE KING'S DELIGHT: A TREATISE ON CHRISTIAN CHASTITY. By Ferdinand Valentine, O.P. Westminster: Newman, 1959. Pp. 280. \$4.00.

The world today is not only negligent as regards the virtue of purity, it is positively organized towards lust. Delight of the senses is the norm of behavior. It follows, therefore, that the religious woman must also organize her life towards preserving that virtue so diametrically opposed to the wisdom of the world—virginal chastity. Her norm of behavior must be, not the delight of the senses, but the delight of her heavenly King.

All for the King's Delight is another book about chastity from the experienced pen of the English Dominican, Father Ferdinand Valentine. Yet, in one sense, it is not just another book about chastity, for it does not treat this virtue directly. The author attempts, rather, to help the religious sister in "her struggle to keep faithful to her plighted troth" by drawing attention to those basic elements of the religious life which serve as "perimeter fortifications" of the virtue of chastity.

All for the King's Delight is divided into three parts: "The Art of Loving," "Factors of Disturbance," "The Grand Strategy." "The Art of Loving" attempts to establish a clear concept of what true self-love consists in and the relation of the self to God and the neighbor. Father Valentine, leaning heavily on St. Thomas, feels that the true community man or woman is the one who prefers the common good to his own—and he loves the common good in the degree he is truly obedient. The same norm, that is, the common good, is also used in judging friendships in religion. The first chapter of Part One, "The Virtue of Self-Love," is, on the author's own admission, a difficult one. One reason for this might be that the meaning of St. Thomas is not always obvious. For example, it is not made clear why a man should prefer the common good to his own good (p. 37).

Having laid the foundation of the true self, the author is ready to discuss those "perimeter fortifications which provide the principal defense of the chaste life" (p. 61). Among the subjects treated in this second section are work, study, and prayer. Here we find such worth-while observations as: "Overwork is a state of mind . . . and the principal cause is not the excessive demands on our time and energy but an impoverishment of love" (p. 87). And, in discussing community life, "Courtesy, kindness, consideration for the feelings of others, patience too, are the principal line of defence against sadness—the enemy of chastity" (p. 103). In succeeding chapters Father Valentine presents the problems that face the religious in her years of training along with the means to solve them. Nursing and teaching sisters will find these chapters particularly helpful. The last chapter of this second part, "In Time of Temptation," shows how dangerous to the virtue of chastity is tension. The practical hints given for relaxation make this one of the best chapters in the book.

Father Valentine introduces the third and last part, "The Grand Strategy," with this statement: "The perfection of the Christian life is found more surely in going along with Someone, than in our determination to get

somewhere" (p. 148). He then proceeds to offer a positive program of self-control and mortification which includes a clear and effective plan for "praying the passions." There follows a chapter on the proper attitude towards the body and one on the discipline of the faculties. The last chapter contains the vow ceremony and ends with the impressive words of St. Albert the Great on the power of love.

The appendices also make profitable reading: for example, St. Teresa of Avila on "Friendships in Religion," St. John of the Cross on "Sensuality," and St. Augustine on "Activity and Contemplation."

In summary, *All for the King's Delight* is not just another book about chastity nor yet another treatment of fundamental problems in the religious life. It is rather a presentation of those problems in so far as they influence that virtue which so fully delights the heart of the King. As such it merits our attention.—T. A. BLACKBURN, S.J.

CONVENT READINGS AND REFLECTIONS. By Bruno M. Hagspiel, S.V.D. Milwaukee: Bruce, 1959. Pp. 274. \$4.25.

This latest book by Father Hagspiel is directed to women religious. Priests, brothers, and seminarians might also find it valuable reading if they could ignore the vocative "Sister" where it appears.

The first ten chapters of the book concern the essentials of the religious life. The reader will find these fundamental principles treated in a fresh style and heightened by examples which liven the book and impress themselves on the memory. Particularly valuable are the chapters on the vows. The chapter on chastity is outstanding for its straightforwardness and common sense. These first chapters would make good reflective reading for the time of retreat.

The present reviewer found the ensuing four chapters a bit out of place in the context of the rest of the book. Two of these concern the contemplative life (the author has an obvious love for the Cistercians) but add nothing to the present wealth of literature on the subject. Of the other two chapters, one concerns Cardinal Stepinac, and the other, Eastern rites; both of them are informational but not particularly reflective.

In his final chapters the author returns to more reflective thoughts and closes the book with some "spiritual gems." A number of them are rather humorous ("I read in the Book that He who was the Christ went about doing good. It is very disconcerting to me that I am so easily satisfied with just going about . . .").—JAMES P. GSCHWEND, S.J.

DIRECTORIUM SPONSAE. Vol. 1. By Leopold Bertsche, S.O. Cist.

Translated by Marie Heffernan. Westminster: Newman, 1958. Pp. 232. \$2.00.

This little volume (4 x 6) is the first in a projected series dealing with the spiritual formation of nuns. Volume One consists of fifty-two short discourses or conferences on various topics such as self-control, recollection, silence, and the spirit of one's institute. The author insists that to really profit from this book the reader must spend at least a week on each conference. A deadline prevented this reviewer from delaying that long, but since

most of the conferences deal with subjects that are fundamental to the religious life, he is quite prepared to agree.

The treatment of each topic is certainly not exhaustive; if the reader intends to plumb each subject to its core, she will have to supply most of the matter herself. It will largely be a question of pondering and probing until one becomes fully conscious, say, of the true spirit of her order or congregation. How to permeate her life with this spirit will constitute the application.

The book, then, is not profound nor rich with new insights. But it does present familiar truths in a brief, attractive manner, truths that have, perhaps, been forgotten or neglected. As we read and reflect, all the resolutions, meditations, and applications we have made on this or that subject come flooding back and once again enjoy the attention and influence they deserve.

Here are a few thoughts taken at random. One conference suggests that every woman must reach fulfillment either through a human or a divine love. To fail in this is to fall somewhere in between, belonging neither to God nor to the world. Another conference develops the same theme that things are going well with us if we have many difficulties. For it is only through grace and difficulties that we arrive at holiness. A third topic suggests that much of our work is vitiated because founded on pride rather than on a pure intention. A good book.—J. TIMOTHY KELLEY, S.J.

SCIENCE, RELIGION AND CHRISTIANITY. By Hans Urs von Balthasar. Translated by Hilda C. Graef. Westminster: Newman, 1959. Pp. 155. \$3.50.

The title of this essay by one of Europe's most stimulating writers in theology is misleading. The original German title (*Die Gottesfrage des heutigen Menschen*) might best be translated *Modern Man in Search of God*. This is certainly more descriptive than the English title chosen, since the book is not about science in the popular sense of natural science or technology. Science here means *Wissenschaft*, which comprises all branches of learning, so that what we have in this work is a profound and carefully reasoned study of the double relationship between culture and religion on the one hand, and between religion and Christianity on the other.

The book is accordingly divided into two sections. The first is a cultural-historical survey of man's evolving view of his own relation to the cosmos, one which the author (using a purified concept taken from Comte) sees as comprising three stages: the primitive or magical, the philosophical or sapiential, and the anthropological or modern—in which man no longer fears the universe, nor merely contemplates reverently its cosmic order, but awakes to find himself its master, a frightening realization well described by the "anxiety" of existentialism. The second part of the book, less philosophical and more suited to spiritual reading, deals movingly with the hiddenness of the transcendent God, man's approach to Him through solitude and silence, the quality of being lost (again in vivid existentialist terms), and the "Sacrament of the Brother," in whom man meets the one created thing he cannot transcend or manipulate, his fellow man.

Many thoughtful readers may not agree with Father Urs von Balthasar's basic approach, since it is heavily eschatological, reflects sharply the influence of existentialism and personalism, and is definitely un-Christocentric in its

stress upon God's transcendence. Yet one cannot help but be struck by his vast erudition and profound insights into contemporary religious thought. And though the reader with a theological background may dispute certain of the author's contentions, he cannot fail to arrive at a deeper understanding of modern man in his search for God.—JOHN A. LUCAL, S.J.

PRIDE — THIEF OF THE HOLOCAUST. By Charles Hugo Doyle.
Milwaukee: Bruce, 1959. Pp. 209. \$3.75.

In this excellent work, Monsignor Doyle devotes several chapters to the virtue of humility and describes in detail how it can be acquired. Another chapter develops a second virtue which our Lady so highly recommends—purity. It is here that TV comes in for some gentle criticisms: "The offscourings of Hollywood and Broadway, most of them with the social instincts of goats and the moral standards of Hottentots. . . are permitted to cavort on the community TV." It would seem that at least someone is still trying to hold the line against the ever more indiscriminating use of this particular medium.

Pride quite naturally comprises the bulk of the book with separate chapters devoted to its various manifestations: presumption, envy, boastfulness, vainglory, disobedience, hypocrisy, discord, and curiosity. In dealing with these subjects, the author betrays an intimate knowledge of community life. Indeed, the book is a collection of conferences originally delivered to nuns. And the reviewer feels sure that there is not a nun who will not find herself reflected on one or other page. Great emphasis is placed on "Know thyself," and convent types are so well described and the various shoes so well designed that no reader dare depart unshod.

It should be mentioned that the author in at least eight places chose to use material from the alleged revelations to Sister Mary Faustina Kowalska (d. 1938) as points of departure for a solid treatment that, it may be said, does not really depend on them. This choice was rather unfortunate in the light of Rome's relatively recent decision, forthcoming after these conferences were put to paper, that these revelations do not have a supra-natural character.—J. TIMOTHY KELLEY, S.J.

BOOK ANNOUNCEMENTS

BRUCE PUBLISHING COMPANY

Social Principles and Economic Life. By John F. Cronin, S.S.
Pp. xviii, 436. \$6.50.

DAUGHTERS OF ST. PAUL

The Little Queen of Lisieux. By Mary Elizabeth Martin. Pp. 96.
\$1.50. For children.

DOUBLEDAY

Hands to the Needy: Blessed Marguerite d'Youville, Apostle to the Poor. By Sister Mary Pauline Fitts, G.N.S.H. Pp. 336. \$3.50.
A timely republication of this life on the occasion of the beatification of Blessed Marguerite. First published 1950. Sister Mary St. Stephen,

G.N.S.H., has used this material in a concise little pamphlet of twenty-three pages on the life of Blessed Marguerite d'Youville. Divine Word Publications, Techny, Illinois, \$.10.

B. HERDER BOOK COMPANY (St. Louis)

The Girls' Book of Saints. By Doris Burton. Pp. 149. \$2.75.

Index to Volume 18, 1959

AUTHORS

AIDAN, REV.: <i>A Fuller Sense of Literature</i>	328
BROWNING, COLUMBAN: <i>Friendship Among Religious</i>	257
CALLAHAN, DANIEL J. M.: <i>Christ the Author and Source of the Supernatural Life</i>	37
CUSHING, RICHARD CARDINAL: <i>The Restoration of All Things in Christ</i>	196
DELETTER, P.: <i>Keeping the Rules</i>	13
EMILY JOSEPH, SISTER: <i>St. Joseph and the Interior Life</i>	90
GALLEN, JOSEPH F.: <i>Examen on Renovation and Adaptation</i>	333
<i>Practice of the Holy See</i>	77, 156, 214
GERLEMAN, HUGO J.: <i>Perpetual Vows</i>	273
HARDON, JOHN A.: <i>The Mariology of Pope Pius XII</i>	205
JOHN XXIII: <i>Apostolic Indulgences</i>	129
<i>Two Prayers</i>	193
KENNETH, SISTER MARY: <i>Mother Anna Tabouret</i>	279
MADIGAN, FRANCIS C.: <i>A Life Table for Religious Priests</i>	225
MCCREARY, CONAN: <i>Less Me</i>	86
O'CALLAGHAN, THOMAS G.: <i>Current Spiritual Writing</i>	143, 353
PIUS XII: <i>Allocation to Cloistered Contemplatives</i>	4, 65, 133
SACRED CONGREGATION OF SEMINARIES AND UNIVERSITIES: <i>Ecclesiastical Formation</i>	321
SCHWARZ, JOHN C.: <i>Conquering Serious Sin</i>	265
SMITH, R. F.: <i>St. Lawrence of Brindisi</i>	346
<i>Survey of Roman Documents</i>	42, 100, 170, 232, 293, 360
VALERI, VALERIO CARDINAL: <i>Headdresses and Driving</i>	169
VAUGHAN, RICHARD P.: <i>Severe Mental Illness Among Religious</i>	25

ARTICLES

Allocation to Cloistered Contemplatives, <i>Pius XII</i>	4, 65, 133
Apostolic Indulgences, <i>John XXIII</i>	129
Christ the Author and Source of the Supernatural Life, <i>Daniel J. M. Callahan</i>	37
Conquering Serious Sin, <i>John C. Schwarz</i>	265
Current Spiritual Writing, <i>Thomas G. O'Callaghan</i>	143, 353
Ecclesiastical Formation, <i>Sacred Congregation of Seminaries and Universities</i>	321
Examen on Renovation and Adaptation, <i>Joseph F. Gallen</i>	333
Friendship Among Religious, <i>Columban Browning</i>	257
Fuller Sense of Literature, <i>A, Rev. Aidan</i>	328
Headdresses and Driving, <i>Valerio Cardinal Valeri</i>	169
Keeping the Rules, <i>P. DeLetter</i>	13
Less Me, <i>Conan McCreary</i>	86
Life Table for Religious Priests, <i>A, Francis C. Madigan</i>	225

Mariology of Pope Pius XII, The, John A. Hardon	205
Mother Anna Tabouret, Sister Mary Kenneth	279
Perpetual Vows, Hugo J. Gerleman	273
Practice of the Holy See, Joseph F. Gallen	77, 156, 214
Restoration of All Things in Christ, The, Richard Cardinal Cushing	196
St. Joseph and the Interior Life, Sister Emily Joseph	90
St. Lawrence of Brindisi, R. F. Smith	346
Severe Mental Illness Among Religious, Richard P. Vaughan	25
Survey of Roman Documents, R. F. Smith	42, 100, 170, 232, 293, 360
Two Prayers, John XXIII	193

BOOK REVIEWS

Arintero, John G., O.P.: <i>Stages in Prayer</i>	57
Bangert, William V., S.J.: <i>To the Other Towns: A Life of Blessed Peter Faure</i>	373
Baur, Benedict, O.S.B.: <i>The Light of the World</i>	375
Bahn, John E.: <i>A Man Cleansed by God</i>	375
Berrigan, Daniel, S.J.: <i>The Bride: Essays in the Church</i>	370
Bertsche, Leopold, S.O.Cist.: <i>Directorium Sponsae</i>	378
Bonniwell, William R., O.P.: <i>What Think You of Christ?</i>	320
Book Announcements	63, 126, 191, 256, 380
Bouyer, Louis: <i>The Cistercian Heritage</i>	318
Broderick, James, S.J.: <i>The Sufferings and Glory of Jesus</i>	252
Burton, Katherine: <i>Lily and Sword and Crown</i>	190
<i>Witness of the Light</i>	60
Catta, Canon Etienne and Tony: <i>Basil Anthony Moreau</i>	54
Chevrot, Monsignor: <i>Our Mass Explained from the Viewpoints of History, Theology, Piety</i>	252
Claudia, Sister M., I.H.M.: <i>Dictionary of Papal Pronouncements</i>	189
Collins, John H., S.J.: <i>One in Christ</i>	251
Community of St. Séverin: <i>The Mass, Christians Around the Altar</i>	252
Doyle, Charles Hugo: <i>Pride—Thief of the Holocaust</i>	380
Faerber, Louis J., S.M. (Ed.): <i>Our Lady in Education</i>	319
Fernández, Andrés, S.J.: <i>The Life of Christ</i>	188
Freithoff, C.X.J.M., O.P.: <i>A Complete Mariology</i>	319
Giese, Vincent J.: <i>Training for Leadership</i>	376
Giovanetti, Monsignor Albert: <i>We Have a Pope</i>	190
Gleason, Robert W., S.J.: <i>The World to Come</i>	124
Guazzelli, V.: <i>A Daily Thought</i>	375
Hagspiel, Bruno M., S.V.D.: <i>Convent Readings and Reflections</i>	378
Haley, Joseph E., C.S.C. (Ed.): <i>Proceedings of the 1957 Sisters' Institute of Spirituality</i>	116
Hastings, Cecily: <i>Pattern of Scripture</i>	371
Hilpisch, Stephanus, O.S.B.: <i>Benedictinism Through Changing Centuries</i>	184
<i>A History of Benedictine Nuns</i>	184
Holden, Vincent F., C.S.P.: <i>The Yankee Paul: Isaac Thomas Hecker</i>	122
Hutchinson, Rev. R. A.: <i>Diocesan Priest Saints</i>	53
Immaculata, Sister M., S.S.J.: <i>Like a Swarm of Bees</i>	120
Kittler, Glenn D.: <i>The Woman God Loved</i>	372
Konus, William J.: <i>Dictionary of the New Latin Psalter</i>	375
Lepp, Ignace: <i>From Karl Marx to Jesus Christ</i>	62
Levy, Rosalie Marie: <i>All Generations Shall Call Me Blessed</i>	249
Löhr, Aemiliana: <i>The Mass Through the Year: Advent to Palm Sunday</i>	375
Lunn, Arnold: <i>And Yet So New</i>	317
Marie des Douleurs, Mother: <i>Joy out of Sorrow</i>	183
Marnas, Mélanie: <i>My Lady Miriam</i>	249

Mast, Sister M. Dolorita, S.S.N.D.: <i>Through Caroline's Consent</i>	59
McAuliffe, Clarence, S.J.: <i>Sacramental Theology</i>	125
Minima, Sister M., O.Carm.: <i>Seraph Among Angels</i>	313
Murphy, John F.: <i>The Virtues on Parade</i>	315
O'Carroll, Michael, C.S.Sp.: <i>Mediatress of All Graces</i>	319
Osende, Victorino, O.P.: <i>Pathways of Love</i>	251
Patsch, Joseph: <i>Our Lady in the Gospels</i>	249
Paul, Sister M., O.S.F.: <i>He Chose Catherine</i>	315
Pepler, Conrad, O.P.: <i>The English Religious Heritage</i>	255
Perinelle, J., O.P.: <i>God's Highways</i>	120
Perret, A.S., O.P.: <i>Toward Our Father's House</i>	376
Powell, John J., S.J.: <i>A Stranger at Your Door</i>	187
Rahner, Hugo, S.J. (Ed.): <i>The Parish: From Theology to Practice</i>	311
Ricciotti, Giuseppe: <i>The Acts of the Apostles: Text and Commentary</i>	58
Shamon, Albert J.: <i>First Steps to Sanctity</i>	316
Sheppard, Lancelot C.: <i>Portrait of a Parish Priest</i>	248
Solzbacher, Joseph: <i>Heaven on Earth: Walking in the Presence of God According to Clare Fey, P.C.J.</i>	316
Terruwe, A.A.A., M.D.: <i>Psychopathic Personality and Neurosis</i>	189
Urs von Balthasar, Hans: <i>Science, Religion and Christianity</i>	379
Ursuline Nun: <i>The Best Is Yet to Be</i>	251
Valentine, Ferdinand, O.P.: <i>All For the King's Delight: A Treatise on Christian Chastity</i>	377
VanAcken, Bernhard, S.J.: <i>The Holy Eucharist, the Mystery of Faith and the Sacrament of Love</i>	253
VanZeller, Hubert, O.S.B.: <i>The Holy Rule: Notes on St. Benedict's Legislation for Monks</i>	184
Vawter, Bruce, C.M.: <i>The Bible in the Church</i>	371
Vieujean, Canon Jean: <i>Your Other Self</i>	312
Ward, Leo R., C.S.C.: <i>New Life in Catholic Schools</i>	61
Williamson, Hugh Ross: <i>The Challenge of Bernadette</i>	119
Young, William J., S.J.: <i>Finding God in All Things: Essays in Ignation Spirituality</i>	314

QUESTIONS AND ANSWERS

Age levels in apportioning delegates	367
American diocesan congregations, are more becoming pontifical	304
Angelus, standing at noon on Saturdays of Lent	113
Assistant, local, delegating authority to	112
"Brain-washed" religious	49
Bursar, necessary even in non-formal houses	115
Canon law and the discussion of those qualified for elective offices	114
Chapter, general, number from each province or region	307
Chapter, loss of membership in before its assembly	305
Chapter, ordinary and extraordinary general, new definition of	244
Chapters, general or provincial, proportional representation in	307
Color of glass of sanctuary lamp	110
Constitutions, <i>imprimatur</i> necessary for	241
Constitutions, omission of canon 646 from	247
Constitutions on the Eucharistic fast, changing of	51
Constitutions, sacristan and porter in	183
Cooperation, lack of among religious institutes	369
Council in matters of minor importance, seeking advice of	109
Delegates apportioned according to age levels	367
Delegates, grouping smaller houses over the maximum number for the election of	308

INDEX TO VOLUME 18

Delegates, instituting a system of	306
Delegating authority to the local assistant	112
Diocesan congregations, American, are more becoming pontifical	304
Diocesan congregations, unwillingness to become pontifical	303
Discussion on those qualified for elective offices, canon law and	114
Dismissal, repetition of statement of liberation from vows by	238
Disregard and distrust of new ideas and methods	182
Division into regions, no permission necessary for	246
Elective offices, canon law and the discussion on those qualified for	114
Eucharistic fast, changing the constitutions on	51
Genueflection, simple, head is never bowed	112
Gifts, Christmas, custom of general permission for	50
Houses, grouping smaller, over the maximum number for the election of delegates	308
Houses, non-formal, bursar necessary in	115
<i>Imprimatur</i> , necessary for constitutions?	241
Indulgence and public devotional renewal of vows before communion	244
Indulgence, lost by any change in a prayer?	114
Instruction, insufficient, of novices in the religious life	308
Lent, Saturdays of, standing at noon Angelus	113
Leonine prayers, omission of because of religious ceremonies	112
Local assistant, delegating authority to	112
Marriage, validity of, of a solemnly professed religious	242
Mass, joining hands at <i>Veni sanctificator</i>	111
Mediocre religious, outstanding novices and	108
Membership, loss of in chapter before its assembly	305
Monthly permissions	239
New ideas and methods, disregard and distrust of	182
Non-formal houses, bursar necessary in	115
Novices, insufficient instruction of in the religious life	308
Novices, outstanding, and mediocre religious	108
Passive voice, vote for one who lacks absolutely	245
Pastor of parish of baptism, notification of solemn profession	241
Permissions, monthly	239
Pontifical, are more American diocesan congregations becoming	304
Pontifical, profit in becoming	303
Pontifical, unwillingness of diocesan congregations to become	303
Porter and sacristan in the constitutions	183
Poverty, is permission all that is required in	51
Profession, meaning of "in whose presence the profession was made"	239
Profession, solemn, notification of pastor of parish of baptism	241
Punishment, temporal, religious profession and the remission of	179
Regional superior, qualities requisite for	246
Regions, no permission necessary for division into	246
Religious profession and the remission of the temporal punishment of sin	179
Renovation and adaptation do not imply reform	370
Sacristan and porter in the constitutions	183
Sanctuary lamp, color of glass of	110
Superior, regional, qualities requisite for	246
<i>Veni sanctificator</i> , joining hands at	111
Vote for one who lacks passive voice absolutely	245
Vote, meaning of casting carefully	112
Vote, when uncertain	240
Vows, public devotional renewal of before communion and indulgence	244
Vows, liberation, repetition of statement of by dismissal	238

